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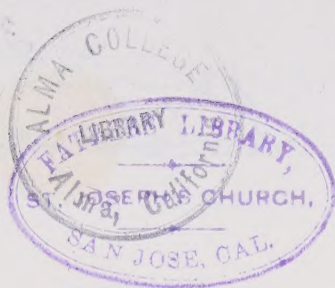
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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin



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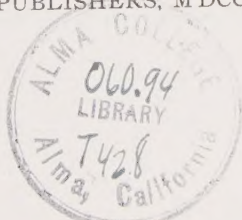
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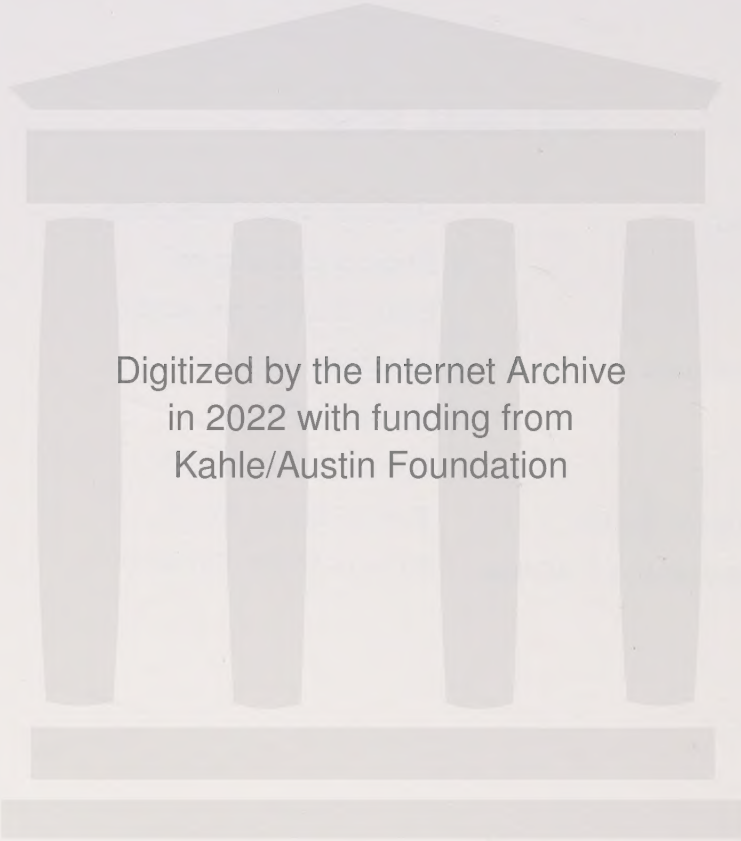
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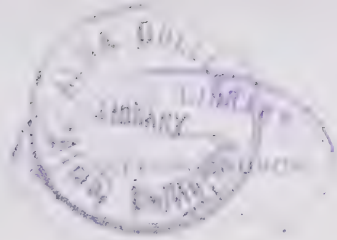
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## PREFACE TO VOL. XXX

Following is a synopsis of the documents contained in the present volume:

LX. The *Relation* of 1645-46, as stated in the Preface to Vol. XXVIII., is in two parts—Part I. (dated at Quebec, October 28, 1646) being by the new superior of the Canadian missions, Jerome Lalemant; Part II. (dated in the Huron country, May 1, 1646) being the annual report on the condition of the Huron mission, by Ragueneau; but, at the close of Ragueneau's seven chapters, Lalemant, without explanation, added an eighth, on the Miscou mission, which of course was not written by Ragueneau, but from internal evidence seems to be the work of Father Jacques de la Place. In Vol. XXVIII., we published the opening chapters of Part I.,—this part being concluded in Vol. XXIX., which also contained the first three chapters of Part II. In the present volume, we give Chaps. iv.-viii. of Part II., concluding the document,—Chap. viii. being the account of the Miscou mission.

Continuing his narrative, Ragueneau relates many instances showing “the constancy and courage of the Huron church, amid the opposition of the infidels.” The native Christians cannot be moved by threats, so the pagans resort to lies and slanders, “with which they fill the whole country;” and they strive to corrupt the morals of the converts. A few of



these relapse, in consequence; but most remain true to their profession. One man, assailed by sensual temptations, rolls his naked body in the snow until "those infernal flames are entirely quenched;" others, "in order to stifle that same fire of hell," apply burning coals to their bodies, asking themselves, "How couldst thou, wretched man, bear an eternal fire, if thou canst not accustom thyself to this?" They find in prayer their chief support in these trials; one utters an ejaculatory prayer two hundred times in a single night, while others "travel alone and by unfrequented routes, in order to converse with God." "These good people imagine that, in France, every one breathes nothing but holiness; that the conversation of companies is only of God; that vice keeps itself concealed there and would not dare to appear." The Christians hold debates with the infidels, and often make sharp retorts to the latter; indeed, the pagans are "astonished to see that many who previously seemed to them quite ordinary minds, appear wholly changed when they have become Christians."

Father Bressani at last reaches Huronia, having been captured by the Iroquois when on his way thither in 1644, but afterward escaping and being sent back to Europe by the Dutch. He soon returns, however, to resume his missionary labors; and his mutilated hands bear eloquent testimony to the truths that he preaches.

Ragueneau recounts many expressions of devotion, resignation, and penitence, uttered by these so recently savage neophytes. He says: "Tears are so rare in these countries, with respect to what concerns men, that I do not remember, in almost nine years that I have lived among the Savages, to have

seen one of them weep, except in sentiments of piety, and in keen contrition;" but they often shed tears upon realizing their sins, or obtaining new visions of God's love. The missionaries are also consoled by the knowledge that they have secured, by baptism, the entrance of various Iroquois captives into heaven; and have converted some strangers from remote tribes, who retain and practice the instructions they have received. A sick man is miraculously cured at the chapel of Ste. Marie; another, on his death-bed, has a vision of an angel.

The mission of the Holy Ghost has been conducted by Pijart and Garreau, who spent most of the year with the Algonkins under their care; in this pastorate, they suffer many hardships but are rewarded by some visible results of their work. By the conversion of two Achirigouan Indians, encountered here, a step is gained toward the evangelization of those remote tribes about the Great Lakes. One of these men is baptized "at the end of six weeks, although we expect, in the case of most, probations of one and two years." The Nipissirinen Christians, like their Huron brethren, meet with much opposition and scoffing from the pagans; but their courage is wonderfully sustained by the direct aid of the Holy Ghost. Father Garreau returns from this expedition so ill that, supposing him at the point of death, his coffin is made; but he is restored to health by a vow offered to the Virgin.

The *Relation* ends (Chap. viii., Part II.) with an account of the Miscou mission, probably by Father Jacques de la Place—certainly not by Ragueneau. Two Indian families have become sedentary there, and others promise to follow their example. The

details of several baptisms are recounted. One of these is that of an Eskimo, a slave in Gaspé since his childhood; abandoned by his masters, in a grievous illness, he is restored to health by the Fathers. As a result, several other persons, aged or crippled, are cast by their tribesmen upon the charity of the mission, which thus has a little hospital to support. A treaty of peace is negotiated at Isle Percée between hostile tribes—the Betsiamites north of the St. Lawrence, and the Micmacs of Gaspé and Acadia, “who bore each other a mortal hatred.” The proceedings at this conference are described at length. This peace will aid the missionaries; for they all find among the savages an increasing willingness to receive baptism.

LXI. Garnier writes from the Huron country (May 3, 1647), a letter (in Latin) to Caraffa, the new father general of the Jesuits, congratulating him on his election, and thanking him for a fatherly and encouraging letter which he had written to the Huron mission. He, further, advises the general that Ragueneau is doing admirable work as superior therein, and deprecates any change in that office. Garnier mentions the slow and difficult nature of their work for the Hurons, and makes an earnest appeal for more laborers in this field.

LXII. The *Journal des Jésuites* is continued, giving the record for 1647. As before, Lalemant recounts the New-Year's gifts made and received by the Fathers. More than forty Indians from Three Rivers join their tribesmen at Sillery, which increases the population of that colony to over 200. A Frenchman, named Chastillon, urgently desires to marry an Indian girl who has been educated by the Ursulines;



but she refuses to accept him and prefers a husband from her own people. A ballet is danced at the warehouse, February 27; no one is present from any of the religious houses, "except the little Marsolet." Early in March, beer is brewed "for the first time" at Sillery.

The ice begins to thaw on March 11, at the end of "a winterless winter," the past cold season having been unusually mild. Ten days later, news comes of a treacherous attack by the Iroquois, who capture a hundred Algonkins. At St. Joseph's feast, the usual bonfire is omitted—partly through Lalemant's opposition; he "hardly relished this Ceremony, which had no devotion attending it." During this month, all the timbers for the Jesuits' new house are hauled to its site; the foundations of this building are begun on June 12.

Early in April, the Hurons at Quebec decide, against Montmagny's advice, to attack the Iroquois; and, soon after, comes news that the latter have made raids upon Montreal, capturing two Frenchmen and four Hurons. In consequence, Montmagny gives the aid of a half-dozen Frenchmen to an expedition that leaves Sillery, May 4, to attack the Iroquois.

On May 10, the first fish are taken. The news is brought, on June 5, that Father Jogues and his companion Lalande have been murdered by the Iroquois, and that Montreal is in danger from these implacable enemies. The Indians at Sillery are terrified at this, and obtain permission to retire behind the palisades of the Jesuit residence there, which they also fortify more thoroughly.

Father Bailloquet arrives from France on the first vessel of the season (June 25); "that same vessel

brought the 1st Horse, of which the habitants made a present to Monsieur the governor." A few days later, that official is requested to permit the election of a procuror syndic by the habitants; they are "referred to the general assembly." Toward the end of the month, the cannon are brought back from Fort Richelieu, which is now abandoned. The priest of the Ursulines attempts to set his own price on some beaver skins; but these are confiscated, and taken from his room.

Early in July, the Abenakis ask that Father Dreuilletes may return to them; but this is refused, because the Capuchin fathers ask that this field of labor be left to them. On the 19th, a consultation is held by the Jesuits, concerning "the Beaver trade carried on at Sillery." The matter is thus decided: "That, if the warehouse were reasonable, we were obliged in conscience not to divert the trade elsewhere. If it were not reasonable, we might with conscience dissimulate--the habitants having the right, by nature and from the king, to trade. That, whether the warehouse were reasonable or not, we were not compelled to trade." July 21, the habitants elect Jean Bourdon as their procuror syndic, and set aside their former directors. Some men, while drinking and smoking, set fire to the building where they sleep, and one Bastien, a servant of the Jesuits, and a dissipated fellow, is burned to death while drunken; consequently, his body is not buried in consecrated ground.

This year, a change takes place in the government of the Canadian colonies, by which is formed a council of three persons, one of whom is to be the superior of the Jesuits. Several new missionaries arrive

this year—Fathers Bailloquet, Grelon, and Bonin, and some lay brethren.

Early in September, the Sillery Indians return from the war-path, bringing one Iroquois captive, who is burned at Sillery. “He lived in the torments only one hour; his body was thrown into the water; he was baptized, and died piously.” This year, the Hurons do not come down, largely through fear of the Iroquois. In November, news comes that the Abenakis, with whom Dreuilletes is wintering, are perishing with hunger. Christmas is celebrated, as usual, with many religious ceremonies. Montmagny and Bourdon make several presents to the Jesuits,—game, fish, and Spanish wine. Their house, begun in June, is ready for occupation before New-Year’s.

LXIII. The *Relation* of 1647 consists of but one part,—written by Jerome Lalemant, as superior, and dated at Quebec, October 20, 1647. In a prefatory note, Lalemant mentions the renewed incursions of the treacherous Iroquois, especially their murder of Father Jogues and his companion, and their successes against the Algonkins, which enable them to block the upper rivers against access in either direction. Consequently, the report for the Huron mission has not reached Quebec; but other letters received there, by way of the northern tribes, indicate that the Huron church is flourishing and even increasing. New missionaries are demanded there, whom Lalemant consents to send, although hesitating to risk so many precious lives.

He begins the *Relation* proper (of which we have space in this volume for but the three opening chapters) by describing the treachery of the Iroquois—

the Mohawks, who had made peace with the French a year before, being the first to break it, and persuading the other Iroquois tribes to attack the French. Jogues goes on a third expedition to these savages, to open a mission among them. Hardly has he reached them, ere he dies by their hands (October 18, 1646). Lalemant proceeds to describe the subsequent incursions of the Iroquois into Canada, and their cruel treatment of their captives; on one of these raids, the Christian chief Pieskaret is perfidiously slain. He also narrates the trial and hardships endured by several Algonkin women who escaped their hands, and succeeded in reaching Quebec. Some Algonkins also succeed, on one occasion, in surprising and killing a party of Iroquois.

The Editor has, of late, received valuable assistance in investigations in French archives, from Père Camille de Rochemonteix, S.J., of the Versailles house of the order; Dr. Charles H. Haskins, of the University of Wisconsin; and M. A. Vidier, of the Bibliothèque Nationale, Paris.

R. G. T.

MADISON, WIS., September, 1898.



LX (concluded)

## RELATION OF 1645-46

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1647

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This document was commenced in Volume XXVIII.; it occupied all of Volume XXIX., and is herewith completed.

## [37] CHAPITRE IV.

ESPREUUE DE LA CONSTANCE & DU COURAGE DE  
CETTE EGLISE, PARMY LES OPPOSITIONS  
DES INFIDELES.

V<sup>N</sup> des premiers Chrestiens de ce païs, parlant il y a quelque temps à vn nouveau Catechumene, qui luy demandoit quelque aduis auant que de receuoir le Baptesme, luy respondit; Mon frere ie n'ay que deux chofes à te dire. La premiere que iamais tu ne feras bon Chrestien, si tu ne souffres beaucoup d'iniures & de calomnies pour ta foy: quand tu te verras hay des infideles, mesme de ceux qui maintenant ont plus d'amour pour toy, alors reslouis toy, & pense que vrayment tu commences à estre Chrestien. La seconde que tu prennes garde à ne te pas indigner contre ceux qui te feront souffrir: prie Dieu pour eux, & dis luy dans ton cœur qu'il leur fasse misericorde, & leur donne à connoistre le mal-heur dans lequel ils vivent.

En effet ce bon Chrestien auoit raison; [38] car il est vray que la marque la plus asseurée que nous ayons en ces païs de la foy d'un Chrestien, est de le voir incontinent accueilly de la calomnie: & si la foy de quelques-vns nous est douteuse, si d'aucuns apostasient, ayans receu le Saint Baptesme, ce sont ceux iustement qui viuoient le plus en repos, & comme à couuert de l'orage.

Ignace Oijakonchiaronk vn des plus riches, & des

## [37] CHAPTER IV.

TRIAL OF THE CONSTANCY AND COURAGE OF THIS  
CHURCH AMID THE OPPOSITION OF  
THE INFIDELS.

ONE of the first Christians of this country, speaking some time ago to a new Catechumen who was asking of him some advice before receiving Baptism, answered him: "My brother, I have only two things to say to thee. The first is, that thou wilt never be a good Christian if thou dost not suffer many insults and calumnies for thy faith: when thou shalt see thyself hated by the infidels, even by those who now have most love for thee, then rejoice, and think that truly thou art beginning to be a Christian. The second, that thou take care not to be indignant at those who shall make thee suffer; pray to God for them, and tell him in thy heart that he shall show mercy to them, and enable them to understand the wretched condition in which they live."

Indeed, this good Christian was right; [38] for it is true that the surest mark that we have, in these countries, of the faith of a Christian, is to see him straightway greeted with calumny. And if the faith of some seems doubtful to us, if some become apostates after receiving Holy Baptism,—they are precisely those who were living most in repose, and as it were, sheltered from the storm.

Ignace Oiiakonchiaronk,—one of the richest and

plus aimez du Bourg de S. Ignace, auant qu'il eust receu la foy ; ne la pas pluſtoſt embrassée, qu'il a veu les affections de tout son Bourg changées pour luy ; on a cherché les occasions de l'affommer, & le coup n'ayant pas réuſſi, afin de pouuoir plus impunément s'en défaire, on l'a puiffammēt accusé d'estre du nombre de ces Sorciers cachez, qu'il est permis à vn chacun de maffacrer, comme vne victime publique, & la cause des maladies qui tirent en longueur, & dont on ne peut obtenir guerison.

Ce bon Chrestien ne s'est pas estonné, se voyant attaqué de si prez, en vne chose si sensible ; il s'est roidy contre cette tempeſte, & la tentation n'a ferui qu'à faire éclatter dauantage sa foy & son courage. [39] Ie commence à cognoistre, a-il dit tout publiquement, que mon cœur ne me trompe pas, & que ma foy est veritable, puis qu'elle est vn obiet de haine : Si on a pris deſſein de me faire perdre ou la vie, ou la foy, qu'on se haſte de me maffacrer au pluſtoſt. Mon ame ne tient point à mon corps, & ie ne feray pas pour parer à ma mort ; ie baifferay la teſte deuant celuy qui me voudra tuer comme Chrestien. Qu'on ne cherche point de pretextes, & qu'on ait auſſi peu de crainte de faire en ma perſonne vn coup d'eſſay, que i'en ay de le receuoir : on verra que les Chreſtiens ne pallissent pas à la mort, & que leur foy est à l'eſpreuue de ce qu'on eſtime de plus effroyable en ce monde.

Le bon est que son zele n'en demeura pas là. Il a conuertiy sa famille, sa femme, ses enfans, ses neueux ; & depuis ce temps-là, il ne cesse de publier aux infideles les grandeurs de la foy, que tous admirent en luy, mais que ceux qui n'ont pas son courage,



most popular men in the Village of St. Ignace, before he had received the faith,—no sooner embraced it than he saw the affections of his whole Village changed toward him. Opportunities were sought for beating him to death, and,—these attacks not being successful,—that they might get rid of him with more impunity, he was vigorously accused of being in the number of those secret Sorcerers whom every one is permitted to slay as a public victim, and as the cause of diseases which become protracted, and for which a cure cannot be obtained.

This good Christian was not astonished, seeing himself so closely attacked at a point so sensitive; he braced himself against that storm, and the temptation has served only to give more luster to his faith and his courage. [39] “I begin to know,” he said openly in public, “that my heart does not deceive me, and that my faith is genuine, since it is an object of hatred. If they have formed the design of making me lose either life or the faith, let them hasten to slay me as soon as possible. My soul does not cling to my body, and I will not attempt to parry my death; I will lower my head before the man who shall choose to kill me as a Christian. Let them not seek pretexts, and let them have as little fear to deal the first blow at my person, as I have to receive it; they will see that the Christians do not pale at death, and that their faith is proof against that which is considered most frightful in this world.”

The good thing is, that his zeal did not stop there. He has converted his family,—his wife, his children, and his nephews; and since that time, he does not cease to publish to the infidels the excellence of the faith, which all admire in him, but which those who

ne peuuent se refoudre d'achepter au prix des calomnies dont ils le voyent perfecuté.

La foy ne trouue point de distinction entre les sexes. Vne femme de ce mesme [40] Bourg, nommée Luce Andottraaon, s'estant renduë Chrestienne, auoit abandonné vne certaine danse, la plus celebre du païs, à cause qu'on la croit la plus puissante sur les Demons, pour procurer par leur moyen la guérison de quelques maladies. Quoy qu'il en soit, cette danse n'est que de gens choisis, qui y sont admis avec ceremonie, avec de grands presens, & apres vne protestation qu'ils font aux grands maistres de cette Confrerie de tenir secrets les mysteres qu'on leur confie, comme choses saintes & sacrées.

Vn Capitaine fort considerable, des premiers officiers de ces ceremonies mysterieuses, estant venu trouuer cette Chrestienne, qui auoit renoncé à leur danse; l'ayant tirée à part, luy dist secretement qu'il venoit luy donner aduis du dessein qu'on auoit sur elle: qu'en vn conseil secret qu'auoient tenu les principaux de cette danse, on auoit resolu de la surprendre cét Esté prochain en son champ, & luy fendre la teste, luy enleuer la cheuelure, & courir par ce moyen le meu[r]tre qu'on feroit, le soupçon en deuant tomber sur les ennemis Iroquois: que l'vnique moyen de parer à ce coup, estoit [41] d'abandonner la foy, & rentrer dans la danse dont elle estoit sortie.

Cette femme fit paroître en cette occasion, que sa foy estoit plus forte que la mort. Ils m'obligeront, luy dist-elle, de me faire mourir pour vn si bon fuyet; & toy tu m'obliges de m'en aduertir en ami; car maintenant ie penferay avec plus de verité que

have not his courage cannot resolve to buy at the cost of the calumnies with which they see him persecuted.

The faith finds no distinction between the sexes. A woman of that same [40] Village, named Luce Andotraaon, having become a Christian, had given up a certain dance,—the most celebrated in the country, because it is believed the most powerful over the Demons to procure, by their means, the healing of certain diseases. Be this as it may, that dance is only for chosen people, who are admitted to it with ceremony, with great gifts, and after a declaration which they make to the grand masters of this Brotherhood, to keep secret the mysteries that are intrusted to them, as things holy and sacred.<sup>1</sup>

A Captain of high standing among the chief officers of these mysterious ceremonies, came to find that Christian woman who had renounced their dance; having taken her aside, he told her in confidence, that he came to give her warning of the design which they had against her. He said that, in a secret council which the leaders of that dance had held, they had resolved to surprise her the next Summer in her field, to split her head, and remove her scalp,—by that means concealing the murder that would be committed, the suspicion of it being likely to fall on the Iroquois enemies. He told her that the only means of averting this blow was [41] to abandon the faith, and come back into the dance from which she had gone forth.

This woman made manifest, on this occasion, that her faith was stronger than death. “They will oblige me,” she said to him, “by making me die for so good a cause; and thou obligest me by warning me of it as a friend: for now I shall think, with more

iamais, que ie fuis morte au monde, & que ie dois viure à Dieu feul.

Nous verrõs cét Elté quels ferõt les effets de cette menace. Quoy qu'il en foit, les grands maistres de cette danse, n'ont pas differé si long-te[m]ps à faire paroistre les desseins qu'ils ont de s'opposer aux progres de la foy. Ils ont sollicité plusieurs Chrestiens à renoncer au Chrístianisme, & se ranger de leur party: leurs poursuittes importunes, leurs promesses, leurs menaces, & les presens qu'ils n'ont pas épargné, en ont emporté quelques-vns des plus foibles: mais apres tout, le petit nombre qui s'est laissé tomber, nonobstant tous ces grands efforts, nous a fait reconnoistre la viue foy de la meilleure part, & a ferui pour animer les bons Chrestiens [42] dans l'atente d'une guerre plus rude, & d'un combat qui aille iusqu'au sang, & qui nous fasse des Martyrs, qu'ils voyent assez ne pouuoir leur manquer, s'ils continuent à estre fideles à leur foy.

Mais il semble que les infideles se défient eux-mesmes de leurs forces; ou plustost ils iugent bien que la foy éleue tellement vne ame, au deffus de tous les malheurs de la terre, qu'elle ne peut auoir de crainte d'un mal qui n'est pas eternal. Pour donc fapper les fondemens de nostre foy, ils ont tâché de les ébranler, par des fausetez qu'ils controuuent, & dont ils remplissent tout le païs.

Tantost ils font courrir le bruit, que quelques Algonquins font retournerz fraichement d'un voyage fort éloigné, dans lequel s'estans égarez en des païs iusques alors inconnus, ils ont trouué des villes fort peuplées, habitées feulement des ames qui autrefois auoient vescu d'une vie semblable à la nostre: que

truth than ever, that I am dead to the world, and that I must live to God alone."

We shall see this Summer what will be the effects of that threat. However, the grand masters of that dance have not long deferred the revelation of the designs which they have of opposing themselves to the progress of the faith. They have solicited many Christians to renounce Christianity, and to array themselves on their side; their importunate pursuit, their promises, their threats, and the gifts which they have not spared, have carried away some of the weakest of these. But, after all, the small number, notwithstanding all these great efforts, of those who have allowed themselves to fall away, has caused us to recognize the lively faith of the majority, and has served to animate the good Christians [42] in the expectation of a ruder war, and of a combat which may proceed even to blood, and which may make for us Martyrs; these, they plainly see, cannot fail them if they continue to be true to their faith.

But it seems that the infidels themselves distrust their forces; or, rather, they well judge that the faith so lifts a soul above all the misfortunes of the earth, that it can have no dread of an evil which is not eternal. In order, then, to sap the foundations of our faith, they have tried to shake them by falsehoods which they invent, and with which they fill the whole country.

At one time they circulate the rumor that some Algonquins have recently returned from a very distant journey,—in which, having gone astray in countries till then unknown, they have found very populous cities, inhabited only by the souls which formerly had lived a life similar to ours. They say that



là ils ont entendu des merueilles: qu'on leur a affeuré que ce sôt fables, ce qu'on dit du Paradis & de [43] l'Enfer: qu'il est vray que les ames sont immortelles; mais qu'au fortir du premier corps qu'ils ont eu, elles se voyent en liberté, recourent vn corps tout nouveau, plus vigoureux que le premier, vn país plus heureux, & qu'ainfi nos ames à la mort quittét leurs corps, à la façon de ceux qui abandonnent vne cabane & vne terre vfee, pour en chercher vne plus neufue & de meilleur rapport.

D'autres fois il est venu, dit-on, des nouuelles affeures, qu'il est apparu dans les bois, vn phantofme d'une prodigieuse grandeur, qui porte d'une main des espics de bled d'Inde, & de l'autre grande abondance de poisson; qui dit que c'est luy seul qui a creé les hommes, qui leur a enseigné à cultiuer la terre, & qui a peuplé tous les lacs & les mers de poisson, afin que rien ne peust manquer pour le viure des hommes, qu'il reconnoissoit pour enfans, quoy qu'eux ne le reconnussent pas encore pour leur pere: ainfi qu'un enfant au berceau, qui n'a pas le iugement assez ferme, pour reconnoistre ceux auxquels il doit tout ce qu'il [44] est, & tout l'entretien de sa vie. Mais ce phantofme adioustoit, disoit-on, que nos ames estant separées de nos corps, auroient alors vne plus grande cognoissance, qu'elles verroient que c'est de luy qu'elles tiennent la vie, & qu'alors luy rendant les honneurs qu'il merite, il augmenteroit & son amour & ses soins pour elles; qu'il leur feroit du bien à toutes, & que c'estoiët des faulsetez de croire qu'il y en eust aucune destinée pour vn lieu de supplices, & pour des feux qui ne sont point deffous la terre,

there they have heard wonders,— that they have been assured that these things which are said of Paradise and of Hell are fables; [43] that it is true that souls are immortal, but that, upon exit from the first bodies which they had, they see themselves at liberty, and gain entirely new bodies, more vigorous than the first, and a more blissful country; and that thus our souls, at death, leave their bodies in the manner of those who abandon a cabin and an exhausted soil, in order to seek one newer and more productive.

At other times there have come, it is said, certain news that there has appeared in the woods a phantom of prodigious size, who bears in one hand ears of Indian corn, and, in the other, a great abundance of fish; who says that it is he alone who has created men, who has taught them to till the earth, and who has stocked all the lakes and the seas with fish, so that nothing might fail for the livelihood of men. These he recognized as children, although they did not yet recognize him as their father,— just like an infant in the cradle, who has not firm enough judgment to recognize those to whom he owes all that he [44] is, and all the support of his life. But this phantom added, they said, that our souls, being separated from our bodies, would then have a greater knowledge; that they would see that it is from him that they hold life; and that then, upon rendering him the honors which he deserves, he would increase both his love and his cares for them,— that he would do good to them all. He also said that to believe that any one of them was destined to a place of torments and to the fires, which are not beneath the earth, were false notions,— with which, nevertheless, we treacherously strive to terrify them.

dont toutesfois on tâche faulxement de les épou-  
uanter.

Enfin comme il est vray que le menfonge se dé-  
guise en mille façons, & que souuent plus qu'il y a  
d'impudence, plus il trouue d'entrée dans les esprits;  
Sans chercher si au loin des nouuelles forgées, on  
en a fait venir de nostre maison mesme: & ce sont  
celles qui ont trouué plus de creance, qui ont le plus  
épouuanté les simples, & qui ont fait la plus puis-  
sante rhétorique des ennemis de nostre foy. On a  
dit qu'une Chrestienne Huronne, de celles [45] qui  
sont enterrées en nostre cemetierre, estoit resuscitée;  
qu'elles auoient dit que les François estoient des im-  
posteurs: que son ame en effet estant sortie du corps,  
auoit esté menée au Ciel; que les François l'y auoient  
accueillie, mais à la façon qu'on reçoit vn captif  
Iroquois à l'entrée de leurs Bourgs, avec des tifons  
& des torches ardentes, avec des cruautéz & des  
supplices inconceuablez. Que tout le Ciel n'est rien  
que feu, & que là le contentement des François, est  
de bruler tantost les vns tantost les autres; & qu'afin  
d'auoir quantité de ces ames captiues, qui sont l'obiet  
de leurs plaisirs, ils trauerfent les mers, ils viennent  
en ces contrées, comme en vn païs de conqueste, de  
mesme qu'un Huron s'expose avec ioye aux fatigues,  
& à tous les dangers de la guerre, dans l'esperance  
de ramener quelque captif. Que ce sont les Chre-  
stiens Hurons, Algonquins, Montagnais, qui sont ainsi  
brulez au Ciel, comme captifs de guerre, & que ceux  
qui n'ont point voulu en ce monde se rendre esclaves  
des François, ny recevoir [46] leurs loix, vont apres  
cette vie en vn lieu de delices, ou tout le bien abonde,  
& dont tout le mal est banny.

Finally,—since it is true that lying disguises itself in a thousand ways, and that often the more impudence there is, the more it finds entrance into men's minds,—without seeking so far away for forged news, some was made to come from our very house; and this it is which has found most credit, which has most awed the simple, and which has constituted the most powerful rhetoric of the enemies of our faith. It was said that a Huron Christian woman, of those [45] who are buried in our cemetery, had risen again; that she had said that the French were impostors; that her soul, having left the body, had actually been taken to Heaven; that the French had welcomed it there, but in the manner in which an Iroquois captive is received at the entrance to their Villages,—with firebrands and burning torches, with cruelties and torments inconceivable. She had related that all Heaven is nothing but fire, and that there the satisfaction of the French is to burn now some, now others; and that, in order to possess many of these captive souls, which are the object of their pleasures, they cross the seas, and come into these regions as into a land of conquest, just as a Huron exposes himself with joy to the fatigues and all the dangers of war, in the hope of bringing back some captive. It was further said that those who are thus burned in Heaven, as captives of war, are the Huron, Algonquin, and Montagnais Christians, and that those who have not been willing in this world to render themselves slaves of the French, or to receive [46] their laws, go after this life into a place of delights, where everything good abounds, and whence all evil is banished.

This risen woman added, they said, that, after

Cette femme refuscitée adiouroit, disoit-on, qu'après auoir esté ainsi tourmentée dans le Ciel, vn iour entier, qui luy sembloit plus long que nos années; la nuit estant venuë, elle s'estoit sentie réueillée dès le commencement de son sommeil: qu'un certain émeu de compassion pour elle, luy auoit rompu ses liens & ses chaînes, & luy auoit montré à l'écart vne vallée profonde, qui descendoit en terre, & qui conduisoit en ce lieu de delices, où vont les ames des Hurons infideles: que de loin elle auoit veu leurs bourgades & leurs champs, & auoit entendu leurs voix, comme de gens qui dansent & qui sont en festin: Mais qu'elle auoit voulu retourner en son corps, autant de temps qu'il en falloit pour aduertir ceux qui estoient là presens, d'une nouvelle si effroyable, & de ce grand malheur qui les attendoit à la mort, s'ils continuoient à croire aux impostures des François.

Cette nouvelle fut bien-tôt répandue [47] par tout: on la croyoit dans le païs sans contredit: à saint Ioseph on la faisoit venir des Chrestiens de la Conception; dans le Bourg de la Conception on disoit qu'elle venoit de S. Iean Baptiste, & là il se disoit que les Chrestiens de saint Michel en auoient decouvert le secret; mais que nous auions corrompu à force de presens, ceux qui l'auoient veu de leurs yeux, & qu'ils ne l'auoient osé dire qu'à quelques-uns de leurs intimes. En vn mot, c'estoit vn article de foy pour tous les infideles, & mesme quelques-uns des Chrestiens le croyoient quasi à demy.

Là dessus on disoit merueilles; & pour confirmer plus solidement cette verité, ils disoient qu'en effet le lieu du feu n'est pas le centre de la terre, mais bien le Ciel, où nous voyons monter & les feux &



having been thus tormented in Heaven a whole day,—which seemed to her longer than our years,—the night having come, she had felt herself roused, near the beginning of her sleep; that a certain person, moved with compassion for her, had broken her bonds and chains, and had shown her, at one side, a deep valley which descended into the earth, and which led into that place of delights whither the souls of the infidel Hurons go; that from afar she had seen their villages and their fields, and had heard their voices, as of people who dance and who are feasting. But she had chosen to return into her body, as long as was necessary to warn those who were there present of such terrible news, and of that great misfortune which awaited them at death, if they continued to believe in the impostures of the French.

This news was soon spread [47] everywhere; it was believed in the country without gainsaying. At saint Joseph, it was made to come from the Christians of la Conception; in the Village of la Conception, it was said to come from St. Jean Baptiste; and there it was reported that the Christians of saint Michel had discovered this secret, but that we had corrupted, by many presents, those who had seen it with their own eyes, and that they had not dared to tell it except to some of their intimates. In a word, it was an article of faith for all the infidels, and even some of the Christians almost half believed it.

Thereupon, wonders were told; and, in order to confirm this truth more substantially, they said that in reality the place of the fire is not the center of the earth, but rather the Sky, to which we see fires and flames ascend. They added that the Sun was a fire,

les flammes: on adioustoit que le Soleil estoit vn feu, & que s'il se fait sentir de si loin, s'il échauffe & s'il brule, selon qu'il s'approche de nous; on ne peut pas douter qu'il ne fasse vn puissant incendie dans le Ciel, & qu'il ne fournisse des flammes, plus qu'il n'en faut pour bruler [48] tous les Hurons que les François tâchent d'y enuoyer.

Ces faulsetez & semblables discours sont autant de nuages, dont le menfonge tâche sans cesse d'obscurcir les lumieres de nostre foy; qui apres tout s'en rend toujourns victorieuse, mais toutefois ne demeure iamais sans ennemy, vn broüillart n'estant pas si tost dissipé, qu'un autre s'éleue de terre, quelquefois plus époïs & plus difficile à refoudre, que celui qui l'a precedé.

Les infideles ayans veu tous ces refforts, & tant de bateries, leur reüssir avec peu de succez, ont eu recours à ce qu'ils ont iugé de plus puissant dans la nature, & à des armes, dont ils ne pensoient pas que la foy peüst parer les coups. Ils ont incité, mesme publiquement, & au milieu de leurs festins, des filles débauchées à gagner le cœur des Chrestiens; esperant qu'ayans perdu la chasteté, leur foy n'en seroit plus si vigoureuse, & periroit dans les débauches: mais si quelqu'un a fait paroître de ce costé-là, que la foy ne l'eüst pas tout à fait detaché du corps, & l'eüst laissé dans le nombre des hommes; [49] le courage de la plus-part a fait connoître à ces tisons d'enfer, que leurs feux & leurs flammes n'ont point de prise sur vn cœur, qui est possédé d'une chaleur plus fainte. Et ce qui nous a paru de plus aimable en la pluspart de ces victoires, est que plusieurs en ces rencontres, apres auoir imité la pureté du tres chaste

and that—if he makes himself felt from so far, if he warms or burns according as he approaches us—one cannot doubt that he makes a powerful conflagration in the Sky, and that he furnishes flames more than are required in order to burn [48] all the Hurons whom the French try to send thither.

These falsehoods and similar discourses are so many clouds, with which untruth incessantly strives to obscure the light of our faith, which, after all, renders itself ever victorious over them, but yet never stays without an enemy,—one fog being no sooner scattered than another rises from the earth, sometimes thicker and more difficult to clear away than the one which preceded it.

The infidels, having seen all these resources and so many batteries result with little success for them, have had recourse to what they have judged most powerful in nature, and to arms, the blows of which they did not suppose the faith could parry. They have incited, even publicly and in the midst of their feasts, lewd girls to win the hearts of the Christians—hoping that, having lost their chastity, their faith would no longer be so vigorous, and would perish in debauchery. But if some one has made it appear, on that side, that his faith had not altogether detached him from the body, and had left him in the number of men, [49] the courage of most has given those firebrands of hell to understand that their fires and their flames have no hold on a heart which is possessed of a more holy ardor. And what has appeared to us more delightful in most of these victories is, that several in such encounters, after having imitated the purity of the most chaste Joseph, judged

Ioseph, se iugeoient mesme criminels, d'auoir esté l'obiet d'une poursuite infame.

Il faut, disoit vn d'eux la larme à l'œil, que depuis peu le diable ayt apperceu que ma foy se soit affoiblie, puis qu'il cache si peu les desseins qu'il a dessus moy: nos ennemis n'attaquent pas ouuertement vn Bourg, qu'ils sçauent estre de bonne deffense, & ayant raconté à celuy de nos Peres auquel il auoit son recours, les violences qu'il venoit de faire pour se retirer des mains de quelques impudentes: Il y a cinq ans que ie fus pris captif des Iroquois, adiousta-il: mais alors i'eus moins de frayeur, quand les ennemis se ietterent sur moy, que ie n'en ay senti à l'abord de ces malheureuses.

Voicy à ce propos vne conuersion qui me semble assez remarquable. Vne de ces filles débauchées ayant veu que toutes [50] les poursuites n'auoient rien pû sur l'esprit d'un ieune Chrestien, rentra dedans foy mesme, & iugea qu'il falloit que nostre foy fust quelque chose d'excellent, puis que mesme en vn âge qui n'estime que les plaisirs, elle en donnoit de l'auersion & de l'horreur, à ceux qui l'auoient embrassée. Elle s'enquista d'une ieune Chrestienne, & luy demanda si en effet elle croyoit qu'il y eust vn Enfer; & comment elle pouuoit estre assurée que les François, qui les venoient instruire, ne leur disoient point des menfonges. Je le croy fermement, respondit la Chrestienne; mais quand bien ce seroit vne chose douteuse, la seule pensée que peut-estre il y a vn Enfer pour ceux qui demeurent infideles, vous deueroit faire redouter vn malheur si terrible: autrement nous auons tort allant dedans nos champs tout le long de l'Esté, de craindre les embusches cachées

themselves criminal even to have been the object of an infamous pursuit.

"It must be," said one of them with tears in his eyes, "that latterly the devil has perceived that my faith has become weakened, since he so little conceals the designs which he has on me; our enemies do not openly attack a Village which they know to be well defended." And, having related, to that one of our Fathers to whom he had recourse, the violent means that he had just employed in order to withdraw himself from the hands of some shameless women, he added: "Five years ago, I was taken captive by the Iroquois; but even then, when the enemies threw themselves on me, I had less terror than I felt at the approach of these wretched creatures."

Here follows, in this connection, a conversion which seems to me quite remarkable. One of those dissolute girls, having perceived that all [50] her endeavors had no power over the mind of a young Christian, returned to herself, and decided that our faith must needs be something excellent, since, even at an age which values only pleasures, it gave aversion and horror for them to those who had embraced it. She made inquiry of a young Christian girl, and asked her if she really believed that there was a Hell; and how she could be sure that the French, who came to instruct them, did not tell them lies. "I believe it firmly," answered the Christian girl; "but even though that should be a doubtful thing, the very thought that perhaps there is a Hell for those who remain infidels, ought to make you dread a misfortune so terrible. Otherwise, we are mistaken, when we go into our fields throughout the Summer, in

des Iroquois, puis que peut-estre au plus fort de nos craintes, les ennemis ne songent pas à nous.

L'infidele fut tellement touchée de la responce, que du depuis cette pensée ne pût sortir de son esprit, qu'au moins il pouuoit bien se faire qu'il y eust dans les [51] Enfers, vn feu preparé pour les infideles, & qu'en ce cas elle feroit eternellement malheureuse. Enfin au bout de deux mois, elle vient trouuer vn de nos Peres, pour luy demander le Baptesme: Tu es vne débauchée, luy dit-il. I'ay enuie de ne le plus estre, respondit-elle; le feu d'Enfer m'a estonné: auant que de venir à toy, i'ay voulu m'éprouuer moy-mesme, & me fuis mise dans la pratique de ce que ie veux faire estant Chrestienne: ie ne sçay d'où peut venir ce changement, mais ie me fuis trouuée toute autre, en ce qui me donnoit le plus d'apprehension de ma foiblesse: Ce que i'ay pratiqué deux mois, pourquoy ne pourray-ie pas le continuer toute ma vie? Quand maintenant vn ieune homme m'aborde, ie luy dis que i'ay desir d'estre Chrestienne, & qu'il ne doit rien esperer de moy: Si cela me sert de deffense, le Baptesme accroистра mes forces. Pour le faire court, cette nouuelle penitente ayant continué cinq ou six mois dans ses poursuittes, avec vne ferueur extraordinaire, on n'a pû la differer plus long-temps en vne si iuste demande: elle a receu avec le Baptesme, le nom de Magdelaine.

[52] Vn ieune Huron fort craignant Dieu, qui depuis plusieurs années s'est maintenu dans le Christianisme, avec vne innocence tout à fait aimable, estant sollicité de ses parens à se marier; luy ayaut esté demandé s'il connoissoit vne certaine fille qu'on parloit de luy donner pour femme: Il n'en regarde



fearing the hidden ambushes of the Iroquois; since perhaps, at the very height of our fears, the enemies do not think of us."

The infidel girl was so touched by this answer that, from that time, this thought could not leave her mind, that at least it might well be the case that there was in [51] Hell a fire prepared for the infidels; and that, in such case, she would be eternally wretched. Finally, at the end of two months, she comes to find one of our Fathers, in order to ask him for Baptism. "Thou art a corrupt girl," he said to her. "I desire to be so no longer," she answered; "the fire of Hell has confounded me. Before coming to thee, I wished to prove myself; and I set myself to practice what I will have to do as a Christian. I know not whence can come this change, but I have found myself quite different in what gave me the most apprehension for my weakness. Why can I not continue all my life what I have practiced for two months? When a young man now accosts me, I tell him that I have a desire to be a Christian, and that he must expect nothing from me. If that serves me for defense, Baptism will increase my strength." To be brief, this new penitent having continued five or six months in her endeavors, with an extraordinary fervor, one could not put her off longer in so just a request: she received, with Baptism, the name of Magdelaine.

[52] A young Huron, greatly fearing God, who for several years has maintained himself in the Christian faith with an innocence altogether delightful, was solicited by his relatives to marry. Being asked whether he was acquainted with a certain girl whom there was talk of giving him for wife, "I look at none

aucune, respondit-il à vn sien oncle: car ie sçay que Dieu l'a deffendu; ie destourne ma veuë quand quel-qu'une me paroist au rencontre: qu'on me donne, puis qu'ainfi est, qui on voudra, pourueu qu'on m'affeuze qu'elle a desir de mourir en la foy, & qu'elle a horreur du peché, nos amitez feront bien-tost liées, & i'espere que ce ne fera pas pour les rompre legèrement, & à la façon des infideles, puisque viuans & l'un & l'autre, dans les desirs de plaire à Dieu, nous tâcherons de les rendre immortelles.

Pour finir ce Chapitre ie diray que nos neges Huronnes ont esté blanches cét hyuer, de la chasteté d'une ieune Chrestien, qui sentant en son corps vn feu, dont il auoit plus d'horreur que de celui d'Enfer, & des tentations si puissantes, qu'il luy sembloit que tous les Demons [53] d'impureté le possédassent: ne sçachant plus quel remede apporter à vn mal, qu'il ne pouuoit fuyr, ne pouuant se quitter soi-mesme, enfin transporté d'un saint desespoir, il courrut dans vn bois prochain, se dépoüilla tout nud, se ietta dans les neges, s'y roulla vn long-temps, les baignant de ses larmes, & pouffant ses prieres au Ciel, avec tant de ferueur, qu'ayant perdu quasi tout sentiment, ces flammes infernales se trouuerent entierement esteintes, & laisserent son ame aussi vigoureuse apres cette victoire, qu'il trouua son corps abbattu, à peine luy restant-il assez de forces, pour retourner au lieu dont il estoit party, encore apres cela ce bon ieune Chrestien n'estimoit pas auoir eu assez d'horreur de cette tentation, & s'accusoit de lascheté, de n'auoir pas assez tost eu recours à ce remede.

I'en sçay plus d'un qui se font appliquez sur le

of them," he answered an uncle of his; "for I know that God has forbidden it; I turn away my glances when any one appears to me in a chance encounter. Let them give me, since thus it is, whomsoever they will; provided they assure me that she has a desire to die in the faith, and that she has a horror of sin, our affections will soon be united; and I hope that it will not be for the purpose of breaking them lightly, and in the manner of the infidels,—since living, both alike, in the desire of pleasing God, we shall try to render them immortal."

To finish this Chapter, I will say that our Huron snows have been whitened, this winter, by the chastity of a young Christian, who—feeling in his body a fire, of which he had more horror than of that of Hell, and temptations so powerful that it seemed to him that all the Demons [53] of impurity possessed him—no longer knew what remedy to apply to an evil which he could not shun, being unable to forsake himself. Finally, transported with a holy despair, he ran into a neighboring wood, stripped himself quite naked, threw himself into the snows, and rolled in them a long time,—bathing them with his tears, and uttering his prayers to Heaven with so much fervor that, having lost nearly all feeling, those infernal flames became entirely quenched, and left his soul as vigorous, after this victory, as he found his body dejected; there scarcely remained to him enough strength to return to the place whence he had started. Even after that, this good young Christian did not deem that he had had sufficient horror of that temptation, and accused himself of cowardice for not having soon enough had recourse to this remedy.

I know more than one of them who have applied

corps des charbons, & de tifons ardens, pour eftouffer ce mefme feu d'enfer, fe difans à eux-mefmes, pour furmonter la tentation; & quoy pourrois-tu malheureux fupporter vn feu eternel, fi tu ne peux t'approprier à celuy-cy, qui n'en eft qu'une foible peinture?

upon their bodies coals and burning brands, in order to stifle that same fire of hell,—saying to themselves, to overcome the temptation: “And how couldst thou, wretched man, bear an eternal fire, if thou canst not accustom thyself to this one, which is but a feeble painting of that?”

## [54] CHAPITRE V.

## BONS SENTIMENS DE QUELQUES CHRESTIENS.

**I**L y a quelques temps que les principaux Chrestiens de nos Eglises Huronnes, s'estans trouvez de compagnie, se demanderēt les vns aux autres, d'où ils se sentoient plus puiffamment fortifiés dans leur foy; & quel à leur auis, estoit le moyē le plus efficace, que Dieu leur eust donné pour resister aux tentations, euter le peché, & viure vraiment en Chrestien. Les vns disoient que fortans de la Communion, ils se voyoient tout autres, & sentoient bien que Iesus-Christ estoit le maistre de leur cœur, possedoit leur esprit & les rendoit robustes. Les autres disoient qu'apres la Confession, ils estoient tout renouvelés & semblables à vn voyageur, qui s'estant déchargé d'un tres-pefant fardeau, sentoit ses forces reuenir, & courroit mesme en vn chemin, duquel auparauant il n'eust pas pû se retirer. Mais la plupart se trouuerent d'accord, que la [55] priere estoit leur plus puissant support; que de là ils tiroient leur vigueur & leur force, qu'ils s'y sentoient animez tout d'un autre esprit, & qu'il leur sembloit que s'ils venoient à en perdre l'usage, ils perdroient bien-tost la crainte du peché, & en fuite la foy.

Quoy qu'il en soit, nous voyons que la plupart estiment la priere, comme la vie de leur esprit, & l'ame de leur foy. L'usage leur en est si frequent & si saint, qu'ils s'accusent d'auoir entrepris quelque



## [54] CHAPTER V.

## GOOD SENTIMENTS OF SOME CHRISTIANS.

SOME time ago, the principal Christians of our Huron Churches, happening to be together, asked one another whence they felt themselves most powerfully fortified in their faith; and what, in their opinion, was the most efficacious means which God had given them in order to resist temptations, avoid sin, and live truly as Christians. Some said that on leaving the Communion they saw themselves quite different, and felt indeed that Jesus Christ was the master of their hearts, possessed their minds, and rendered them robust. Others said that after Confession they were wholly renewed, and similar to a traveler who, having discharged a very heavy burden, felt his strength come back, and even ran in a road from which previously he could not have extricated himself. But most were agreed, that [55] prayer was their most powerful support; that thence they drew their vigor and their strength; that they felt themselves animated by it with quite another mind; and that it seemed to them that, if they came to lose the use of it, they would soon lose the dread of sin, and consequently, the faith.

However this may be, we see that most of them esteem prayer as the life of their being and the soul of their faith. Their use of it is so frequent and so sacred that they accuse themselves for having undertaken anything without having commended them-

chose, fans s'estre recommandez à Dieu, de s'estre mis dans le trauail, fans lui en auoir offert les premices, & n'auoir pas ietté assez tost leurs pensées en luy, souffrans quelque douleur, receuans quelque iniure, estans faisis d'une tristesse, accueillis d'une maladie, ou attaquez de quelque mal.

Non, disoit à ce propos vn Huron tres-pauvre, mais tres-riche en sa foy; Les Chrestiens feroient les plus malheureux de la terre, s'ils ne sçauoient que Dieu les void, qu'il est témoin de leurs miseres, & qu'il écoute leurs prieres: Mais quand nous pensons que toutes nos tristesses se changeront en ioye, que Dieu nous aime [56] dans nos plus grandes afflictions, & que nous tirerons vn bon-heur eternal de toutes nos souffrances, pourueu que nous les endurons patiemment; le recours que nous auons alors à la priere, nous console dès cette vie, & nous fait aimer comme vn grand bien, ce qu'on croit vn grand mal: ou du moins à la veüe que nous auons du Paradis & de l'Enfer, nous supportons avec douceur les afflictions de cette vie, dans cette pensée veritable que ne deuant pas estre eternelles, elles ne peuuent estre qu'un petit mal.

Vne pauvre Chrestienne estant interrogée si elle offroit à Dieu ses peines: Helas! respondit-elle, c'est ma seule consolation: pourroit-il bien se faire qu'un Chrestien qui croit fermement que le peu qu'il endure, peut luy valoir vne eternité de bon-heur, s'il le souffre pour l'amour de Dieu, voulust perdre vne si riche recompense, ne souffrant qu'à la façon des infideles & des bestes farouches qui n'ont point la connoissance d'un vray Dieu?

Il y en a d'aucuns qui se seruent de leur Chapelet,

selves to God; for having begun labor without having offered to him the first-fruits of it; and for not having soon enough directed their thoughts to him on suffering some pain, receiving some injury, being seized with a sadness, assailed by a sickness, or attacked by any trouble.

“No,” said in this connection a Huron who was very poor, but very rich in his faith; “the Christians would be the most unhappy on the earth unless they knew that God sees them, that he is witness of their miseries, and that he listens to their prayers. But when we think that all our sorrows will be changed into joy, that God loves us [56] in our greatest afflictions, and that we shall derive an eternal happiness from all our sufferings, provided that we endure them patiently,—the recourse that we then have to prayer consoles us throughout this life, and makes us love as a great benefit that which is considered a great evil; or, at least, in the view that we have of Paradise and Hell we endure with meekness the afflictions of this life, in this true thought, that, as they are not to be eternal, they can be but a small evil.”

A poor Christian woman, being asked if she offered to God her pains, answered: “Alas! that is my only consolation. Could it indeed happen, that a Christian—who firmly believes that the little which he endures can procure for him an eternity of happiness, if he suffer for the love of God—should be willing to lose so rich a reward, and suffer only in the manner of the infidels and of wild beasts, which have not the knowledge of a true God?”

There are some who use their Rosaries, in order to mark how many times they have uplifted their

pour marquer combien de fois ils auront élevé leur cœur à Dieu; s'efforçans [57] d'aller se perfectionnans de iour en iour en vn exercice si faint, & qui leur paroist si aimable: & tel se trouuera, qui dans l'espace d'une nuit aura fait deux cents fois quelque oraifon iaculatoire. Quelques-vns estans dans leurs champs de bled d'Inde, afin de renouveler plus frequemment l'offrande qu'ils font à Dieu de leur travail, prendront pour signal qui leur en doit rafraichir la memoire, quelques arbres deuant lesquels ils passent tres-souuent, & y marqueront sur l'escorce ou bien dessus la terre, une croix qu'ils adorent chaque fois qu'ils y passent. D'autres se contenteront d'estre fideles à Dieu, autant de fois qu'il les attirera à foy dans le fond de leur ame: & il se trouuera quelques-fois que tel d'entr'eux aura esté quasi tousiours en oraifon, sans penser y estre.

Le n'ay point d'esprit, disoit, il y a quelque temps vn excellent Chrestien, du Bourg de la Conception, nommé Ioseph Taondechoren: si tousiours ie voulois prier Dieu, ie ferois sans cesse avec luy; car ie sens bien que tousiours il attire mon cœur à foy: ie le luy donne au mesme moment, & me contente de cela, mais [58] luy ne s'en contente pas: ie sens qu'il me dit derechef dans le fond de mon ame, qu'il veut que ie fois tout à luy; ie luy répond qu'il sçait bien que ie ne veux estre qu'à luy seul, qu'il fasse sur moy ses volonte, & qu'il dispose de ma vie: plus ie me donne à luy, plus il me presse de ne pas luy refuser ce qu'il demande. Tout homme qui me traitteroit de la forte, me feroit importun, & ses empressements me le redroient insupportable: & toutesfois ie ne puis & n'oferois me plaindre de la rigueur dont Dieu me

hearts to God,—striving [57] to continue perfecting themselves from day to day in an exercise so holy, and one which appears to them so lovable; and one man will be found who, in the space of one night, will have uttered two hundred times some ejaculatory prayer. Some, being in their fields of Indian corn, in order to renew more frequently the offering which they make to God of their work, will take, as a sign which is to refresh their memory of this, some trees before which they pass very often; and will mark there, either on the bark or else upon the ground, a cross, which they adore every time when they pass it. Others will content themselves to be faithful to God as many times as he shall draw them to himself in the depths of their souls: and it will sometimes happen that certain ones among them will have been almost constantly in prayer, without intending so to be.

“I have no sense,” said some time ago an excellent Christian of the Village of la Conception, named Joseph Taondechoren; “if I would always pray to God, I would be with him without ceasing, for I certainly feel that he is always drawing my heart to himself. I give it to him at the same moment, and content myself with that; but [58] he is not content with it. I feel that he tells me again, in the depth of my soul, that he wishes that I be altogether his; I answer him that he knows well that I only desire to be his alone; that he shall do his will upon me, and that he shall dispose of my life. The more I give myself to him, the more he urges me not to refuse him what he asks. Any man who should treat me in that way would be annoying to me, and his persistencies would render him insufferable to

traitte: ie voy bien que ce n'est qu'amour & bonté, & qu'il n'y a point en ce monde de plaisir semblable à celui que ie sens, lors qu'il me laisse le moins en repos, & me contraint mille fois de luy dire, que ie suis tout à [1]uy.

Vn autre nommé André Ochiendarenouan, nous disoit que la chose vnique en ce monde, qui luy donnoit vne plus viue idée du grand bon-heur du Paradis, estoit de penser que si dès cette vie, en disant ces deux mots, Iesus taitenr, Iesus ayez pitié de moy; il ressentoit tant de contentemens en son cœur, qu'ils surpassoient tous les plaisirs ensemble, que iamais il [59] eust ressenty, depuis soixante & dix ans qu'il estoit au monde; il falloit bien que dans le Ciel il y eust des contentemens ineffables; puisque Dieu se referue alors à nous faire iouyr de ses misericordes, & que les plaisirs que nous goustons, disants à Nostre Seigneur qu'il ait pitié de nous, ne sont que dans l'attente de ce grand bien, que nous possederons dans le Ciel, dont la seule esperance remplit si doucement tout nostre cœur dès cette vie.

Vne bonne Chrestienne, dans vn semblable sentiment, estonna puissamment vne de ses parentes infidele, qui l'exhortoit à renoncer au Christianisme, & l'asseuroit qu'il estoit hors de doute, que tout ce que nous leur prechiõs du Paradis, n'estoit rien que des fables. Laisse-moy, ie te prie, mourir paisiblement dans mõ erreur, luy respondit cette bonne Chrestienne: quand bien ie serois trompée, ce qui n'est pas, ce seroit vne tromperie bien aimable: Pourquoi veux-tu me raur vn veritable bien, qui n'est pas seulement dans l'attente, & dont ie suis en possession dès maintenant; car il est vray que l'esperance du Paradis me



me: and yet I cannot, and would not dare to, complain of the rigor with which God treats me. I see well that it is only love and goodness; and that there is not in this world a pleasure similar to that which I feel when he leaves me least in repose, and constrains me a thousand times to tell him that I am altogether his."

Another, named André Ochiendarenouan, told us that the one thing in this world which gave him a most lively idea of the great happiness of Paradise, was the thought that if in this life, on saying these two words, *Jesus taitenr*,—"Jesus, have pity on me,"—he felt so much contentment in his heart, that it surpassed all the pleasures together which ever he [59] had felt within the seventy years since he was in the world,—it must indeed be that in Heaven there were ineffable satisfactions, since God awaits that opportunity to make us enjoy his mercies; and since the pleasures which we taste in telling Our Lord to have pity on us are only while we await that great blessing which we shall possess in Heaven, the hope of which alone so sweetly fills our whole hearts throughout this life.

A good Christian woman, in a similar frame of mind, profoundly astonished one of her infidel kinswomen, who was exhorting her to renounce Christianity, and was assuring her that it was beyond doubt that all that we preached to them of Paradise was nothing but fables. "Suffer me, I beg thee, to die peacefully in my error," this good Christian answered her; "even though I should be deceived,—which is not the case,—it would be a very agreeable deception. Why do you wish to rob me of a real benefit, which is not alone in expectation, but of

confole dés cette vie, & m'adoucit tout ce qui fans cela nous y feroit [60] infupportable.

Vn de nos Peres voyant vn bon homme fort fimple, mais excellent Chrestien, qui d'ordinaire paffoit vn tres long-temps en fes prieres; luy en demanda la raifon. Ce bon homme luy respondit fort fimplement, que la caufe de cette longueur prouenoit de ce qu'il ne fçauoit pas encore bien prier Dieu, qu'il eftoit fouuent remply de diftractions; & qu'afin que le diable ne gagnaft rien fur luy, & fe laffast de l'interrompre, il recommançoit fes prieres, autant de fois qu'il fe voyoit auoir esté diftraict. Bien rarement, adiouftoit ce bon homme, mon eſprit arriue iufqu'à Dieu: & alors ie ne m'apperçois pas du temps que ie mets en ma priere, car mon cœur eft fi tranſporté hors de foy, que ie ne fens ny chaud, ny froid, ny douleur, ny ennuy, & n'ay pas meſme vne penſée des chofes de la terre; mais feulement que Dieu eft bon, & qu'il eft bon d'eſtre avec luy.

Le Pere continua à luy demander à quoy eftoit femblable ce grand plaifir qu'il reſſentoit alors. Ie n'ay rien de femblable, respondit-il, tout ce que i'ay conçu de contentemens en ce monde, n'eſt [61] rien au prix d'vn feul moment de ces delices, que Dieu me fait gouſter: ny les feſtins, ny les richeſſes, ny les plaifirs, dont i'ay maintenant de l'horreur, & leſquels autresfois i'eſtimois les plus grands du monde. Si toutefois, adiouftoit-il, on me contraignoit de dire quelque choſe, ie ne voy rien qui me ſemble fi approchant de ces plaifirs du Ciel, qu'eſtoit celui que ie reſſentois autresfois eſtant le plus aſpre à la chaffe, lors que ie trouuois quelque cerf arreſté dans mes

which I am in possession from now on? for it is true that the hope of Paradise consoles me throughout this life, and sweetens for me everything, which without that in it would be [60] unendurable to us."

One of our Fathers, seeing a good man—very simple, but an excellent Christian—who usually spent a very long time in his prayers, asked him the reason of it. This good man answered him, very artlessly, that the reason for this slowness proceeded from the fact that he did not yet know how to pray well to God; that he was often filled with distractions; and that,—in order that the devil should gain nothing upon him, and should weary of interrupting him,—he began his prayers over again, whenever he found that he had been distracted. "Very rarely," added this good man, "my spirit makes its way even to God; and then I do not perceive the time that I spend in my prayer, for my heart is so transported beyond itself, that I feel neither heat, nor cold, nor pain, nor weariness. I have not even a thought of the things of the earth; but only that God is good, and that it is good to be with him."

The Father continued to ask him what this great pleasure was like, which he felt at those times. "I have nothing like it," he answered; "all the satisfactions which I have conceived in this world are [61] nothing in comparison with a single moment of these delights which God causes me to taste,—neither the feasts, nor the riches, nor the pleasures, of which I now have a horror, and which formerly I esteemed the greatest in the world. If, however," he added, "I am constrained to make some answer, I see nothing which seems to me so near to these

pieges, ou ayant terrassé quelque ours, que i'auois pourfuiuy long-temps avec bien des fatigues.

Le mesme faisant voyage avec son fils, & ayant veu que ce ieune homme passoit l'ennuy de son chemin, chantant quelques airs indifferens: Mon fils, luy dit-il, ie voy bien que Dieu n'est pas le plus grand maistre de ton cœur; tes pensées seroient toutes à luy, & d'un tēps auquel pas un ne te peut interrompre, tu en profiterois pour le Ciel: les vents ont emporté ton chant, & ont en mesme temps dissipé tes plaisirs: si tes entretiens eussent esté avec Dieu, la grace que tu eusses acquise par tes prieres, te fut demeurée [62] pour vne eternité.

Dans ce mesme esprit d'oraison, d'aucuns se met-tans en chemin, euteront les compagnies, & prēdront des routes écartées, afin de s'entretenir avec Dieu, & n'estre point interrompus: car disent-ils, ce n'est pas icy comme en France, où ceux qu'on auroit au rencontre, ne nous parleroient que de Dieu. Ces bonnes gens s'imaginent qu'en France tout le monde n'y respire que la saincteté, que l'entretien des compagnies n'est que de Dieu, que le vice s'y tient caché, & n'oseroit paroistre, & qu'il est autant difficile d'y trouuer vne personne débauchée, tout le monde y estant Chrestien, qu'il est icy dans un monde infidele, d'y rencontrer des compagnies, qui n'ayent leurs affections que pour le bien. Quoy qu'il en soit, leur vertu ne manque pas d'esprouue de ce costé là, & ceux qui veulent paroistre toûjours ce qu'ils sont, ont besoin de courage.

Un Chrestien s'estant trouué faisant voyage, dans vne cabane d'infideles, où par rencontre on tenoit des discours de raillerie sur nostre foy, fut tenté forte-

pleasures of Heaven, as was that which I formerly felt when most eager for the chase,—when I found some stag caught in my traps, or had slain some bear which I had long pursued with many fatigues.”

The same man,—taking a journey with his son, and seeing that this young man beguiled the weariness of his way by singing some indifferent airs, said to him: “My son, I see well that God is not the supreme master of thy heart; thy thoughts would all be his, and, of a time in which no one can interrupt thee, thou wouldst make profit for Heaven. The winds have carried away thy song, and have at the same time dissipated thy pleasures; if thy conversation had been with God, the grace which thou hadst acquired by thy prayers would have remained with thee [62] for an eternity.”

In this same spirit of prayer, some, upon taking the road, will avoid company and will take sequestered routes, in order to converse with God, and not to be interrupted; for they say: “It is not here as in France, where those whom we might meet would speak to us only of God.” These good people imagine that in France every one breathes nothing but holiness; that the conversation of companies is only of God; that vice keeps itself concealed there, and would not dare to appear; and that it is just as difficult to find there a corrupt person,—every one there being a Christian,—as it is here, in an infidel world, to meet companies who have their affections only for the good. Be that as it may, their virtue does not lack trial in that direction; and those who wish to appear always what they are have need of courage.

A Christian having found himself, while making a journey, in a cabin of infidels, where there chanced

ment de ne prier Dieu qu'en secret, le temps du repas estant venu: mais s'estant [63] apperceu de la tentation, voulant la furmonter, il se mit à crier si haut son *Benedicite*, que toute la compagnie en fut surprise. Cessez de vous estonner, leur dit-il; il faut que vous sçachiez que i'ay esté combatu de deux hontes bien differentes: la premiere estoit de vous autres, dont ie craignois les railleries: la seconde a esté de moy-mesme, & de Dieu qui me regarde, deuant lequel i'ay eu honte de n'oser paroistre Chrestien. Celle-cy a esté la plus forte, & à cause que la premiere me portoit à ne prier Dieu qu'en secret, la seconde m'a pouffé à prier Dieu si haut, que tout le monde sceust que ie suis, & veux mourir Chrestien, que ce dont vous vous moquez est ma gloire & le plus grand bon-heur que i'estime en ce monde.

Vne Chrestienne nommée Marthe Aatio, s'estant trouuée en vn voyage avec quâtité d'infideles, n'obmettoit iamais de prier Dieu matin & soir, deuant & apres le repas, & de faire le signe de la croix sur deux petits gemeaux qu'elle allaitoit, chaque fois qu'elle les faisoit traitter, quoy que les infideles la monstraissent au doigt, & l'en mocquaissent d'elle. Son mary, qui n'estoit pas Chrestien, se mit [64] aussi de la partie contr'elle, disant qu'elle estoit affamée de prier Dieu, & qu'estant dans leur Bourg, elle courroit aussi viste à la Messe, dés le premier son de la Cloche, que si on l'auoit inuitée à vn festin, quittant tout-là, quelque trauail qu'elle eust en main.

Ne croyez pas que ie doie rougir de ce reproche, respondit cette bonne Chrestienne; vous pouuiez dire, pour assener mieux vostre coup, non seulement que ie vais aux prieres, comme si on m'auoit inuitée



to be made scoffing remarks about our faith, was strongly tempted to pray to God only in secret, when the time for the repast had come; but having [63] perceived the temptation, and desiring to overcome it, he began to pronounce his *Benedicite* so loudly that all the company were surprised. "Cease to be astonished," he said to them; "you must know that I have been assailed by two very different kinds of shame. The first was on account of you, whose raileries I feared; the second was on account of myself and of God, who looks at me, and before whom I was ashamed not to dare to appear a Christian. The latter has been the stronger, and because the first inclined me to pray to God only in secret, the second has impelled me to pray to God so loudly that every one should know that I am, and will die, a Christian; that what you mock is my glory, and the greatest happiness that I esteem in this world."

A Christian woman named Marthe Aatio, having chanced to be on a journey with a number of infidels, never omitted to pray to God morning and evening, before and after the meal, and to make the sign of the cross on two little twins that she was nursing, each time when she gave them the breast, although the infidels pointed their fingers at her, and made sport of her. Her husband, who was not a Christian, placed himself [64] also on the side of her opponents, saying that she was famished to pray to God; and that when in their Village, she ran as quickly to the Mass, at the first sound of the Bell, as if one had invited her to a feast,—leaving everything as it was, whatever work she had in hand.

"Do not suppose that I ought to blush for that reproach," answered this good Christian; "you could

à vn festin, mais que i'y cours encore plus viste: car en effet les festins ne me font quasi rien, depuis que ie sçais que nous auons vne ame plus precieuse que nos corps. Si vous autres infideles quittez tout pour vn bon morceau, sçachez qu'un bon Chrestien iamais n'aura de honte de tout quitter pour la priere: vous ne songez rien qu'à la terre, & nos pensées font pour le Ciel.

La mesme allumant du feu, vn matin qu'il faisoit fort froid, remercioit Dieu, de ce qu'il auoit créé les forests, & les bois dont les hommes pussent se chauffer. Son mary voulut se mocquer d'elle: Ton pere, luy dit-il, pour lequel tu allumes ce [65] feu, ne te remercie pas, quoy qu'il te voye; comment es-tu si simple, de remercier Dieu que iamais tu n'as veu? Je suis obligée à mon pere, repartit la femme, & le peu que ie fais en cela pour luy, n'est pas considerable: mais les faueurs que Dieu nous fait font cōtinuelles, & luy n'a pû rien recevoir de nous, qui l'oblige à nous faire tant de bien: c'est assez que nous sçachiōs qu'il nous entend, & qu'il nous void, quoy que nous ne le voyons pas, afin d'estre obligez à luy faire nos remerciemens.

A ce propos ie me fouuiens d'une repartie, autant pleine d'esprit que de foy, que fit il y a quelque temps vn Chrestien, nommé Charles Ondaaiondiont, au blaspheme d'un infidele. Cét infidele reprochoit aux Chrestiens que si Dieu estoit tout-puissant, & si ialoux de son honneur, il deuoit s'estre rendu visible, afin d'estre reconnu ce qu'il est; & qu'il eust deu d'un costé ouurir son Paradis, à nostre veuë, & de l'autre l'Enfer; afin qu'en effet on eust redouté ses menaces, & désiré ses recompenses, qui alors nous eussent paru

say, in order better to deal your blow, not only that I go to prayers, as if I had been invited to a feast, but that I run to them still faster: for, in truth, the feasts make almost no impression on me, since I know that we have souls more precious than our bodies. If you infidels leave everything for a good morsel, know that a good Christian will never be ashamed to leave everything for prayer; you think of nothing but the earth, and our thoughts are for Heaven."

The same woman, kindling a fire one morning when it was very cold, thanked God because he had created the forests and woods, wherewith men might warm themselves. Her husband wished to mock at her. "Thy father," he said to her, "for whom thou lightest this [65] fire, does not thank thee, although he sees thee; why are thou so simple as to thank God, whom thou hast never seen?" "I am under obligation to my father," answered the wife, "and the little that I do for him in that is not considerable; but the favors which God does for us are continual, and he can have received nothing from us which obliges him to do us so much good. It is enough that we know that he hears us, and that he sees us, although we do not see him, to oblige us to render him our thanks."

In this connection, I remember an answer as full of wit as of faith, which a Christian, named Charles Ondaaiondiont, made some time ago to the blasphemy of an infidel. This infidel was taunting the Christians, saying that, if God were omnipotent and so jealous of his honor, he ought to have rendered himself visible, so as to be recognized for what he is; and that he ought to have opened to our view, on one

veritables & n'eussent [66] point laiffé nostre esprit dans le doute: Mais que Dieu s'estant tenu caché, où il manquoit d'amour pour nous, & ne recherchoit pas d'estre honoré des hommes, ou que plustost il falloit conclure de là, qu'il n'estoit point de Dieu au monde, & que nostre foy ne subsistoit que dans l'erreur.

O mal-heureux, luy repartit ce bon Chrestien, si tu estois aueugle, tu dirois donc qu'il n'y a point de Soleil dans le Ciel? mais plustost ne deurois-tu pas croire ceux qui le voyent, & tâcher de recouurer la veuë, afin de iouïr d'un semblable bon-heur? Quittez vos vices & la corruption de vos mœurs; Alors vous cesserez d'estre infideles, & vous auouërez avec nous, que vraiment il y a un Dieu: vous l'aimerez plus que ses recompenses, & vous iugerez raisonnable, que quiconque est si osé de l'offenser, merite des peines eternelles.

Mais quoy, luy repliqua cét infidele, auez vous donc la veuë de ce Dieu que vous adorez? Non, luy respondit le Chrestien; mais nous voyons toutes les choses de ce mode qu'il a creées, & [67] nous pouuons aussi peu douter qu'il est un Dieu; qu'un homme sage pourroit douter que le Soleil est dans le Ciel, lors qu'il est couuert de nuées, & qu'il éclaire ce bas monde, quoy qu'on ne le voye pas: Nous le verrons à découuert, lors que les nuages feront diffipez, que nos ames feront dépouillées de leurs corps.

Mais pourquoy ne s'est-il pas dès maintenant rendu visible? Afin, respondit le Chrestien, que des personnes corrompues comme vous, ne pussent pas le voir.

Les anciens du pais estoient assemblez cét hyuer

side his Paradise, and, on the other, Hell. Then, indeed, one might have dreaded his threats and desired his rewards,—which then would have appeared veritable to us, and would not have [66] left our minds in doubt. But, he said, as God had kept himself concealed, either he was wanting in love for us, and was not seeking to be honored by men; or, rather, one must thence conclude that there was no God in the world, and that our faith was founded only in error.

“Oh, wretched man!” answered him this good Christian, “if thou wert blind, thou wouldst then say that there is no Sun in the Sky. But shouldst thou not rather believe those who see it, and try to recover sight, that thou mayst enjoy a like blessing? Leave your vices and the corruption of your morals; then you will cease to be infidels, and you will avow with us that truly there is a God. You will love him more than his rewards; and you will judge it reasonable that whoever is so presumptuous as to offend him deserves eternal pains.”

“What then?” replied to him this infidel, “have you then the sight of this God whom you adore?” “No,” answered him the Christian, “but we see all the things of this world which he has created; and [67] we can just as little doubt that there is a God, as a wise man could doubt that the Sun is in the Sky when it is covered with clouds, and that it lights this world below, though we see it not. We shall see him revealed when the clouds shall be scattered, when our souls shall be divested of their bodies.”

“But why has he not rendered himself visible from now on?” “So that,” answered the Christian, “corrupt persons, like you, could not see him.”



pour l'élection d'un Capitaine fort celebre. Ils ont coustume en semblables rencontres de raconter les histoires qu'ils ont appris de leurs ancestres, & les plus éloignées; afin que les ieunes gens qui sont presens & les entendent, en puissent conferuer la memoire, & les raconter à leur tour, lors qu'ils seront deuenus vieux, pour ainsi transmettre à la posterité, l'histoire, & les annales du pais; tâchans par ce moyen de suppléer au defect de l'escriture, & des [68] liures qui leur manquent. On presente à celuy duquel on desire entendre quelque chose, un petit faisceau de pailles d'un pied de long, qui leur seruent comme de iettons pour supputer les nombres, & pour aider la memoire des assistans; distribuant en diuers lots ces mesmes pailles, selon la diuersité des choses qu'ils racontent.

Le rang estant venu à un vieillard Chrestien de raconter ce qu'il scauroit; Il commence à deduire la creation du monde, des Anges, des Demons, du Ciel & de la terre, avec une suspension pleine d'esprit, qui tenoit en attente toute son assistance, estant bien auant en matiere, & toutefois n'ayant pas encore nommé le nom de celuy qui auoit fait ce grand chef-d'œuvre. Lors qu'il vint à le nommer, & dire que Dieu, que les Chrestiens adorent, estoit le Createur du monde. Le plus ancien Capitaine des assistans luy arrache les pailles des mains, luy impose silence, & luy dit qu'il a tort de raconter les histoires des François, & non pas celles des Hurons: Mais que luy va raconter la pure verité, & comment [69] il est arriué que la terre, qui estoit submergée dans les eaux, en ait esté poussée dehors, par une certaine Tortuë d'une prodigieuse grandeur, qui la soutient



The elders of the country were assembled this winter for the election of a very celebrated Captain. They are accustomed, on such occasions, to relate the stories which they have learned regarding their ancestors, even those most remote,—so that the young people, who are present and hear them, may preserve the memory thereof, and relate them in their turn, when they shall have become old. They do this in order thus to transmit to posterity the history and the annals of the country,—striving, by this means, to supply the lack of writing and of [68] books, which they have not. They offer, to the person from whom they desire to hear something, a little bundle of straws a foot long, which serve them as counters for calculating the numbers, and for aiding the memory of those present,—distributing in various lots these same straws, according to the diversity of the things which they relate.

The turn having come to a Christian old man, to tell what he knew, he begins to narrate the creation of the world, of the Angels, of the Demons, of Heaven and earth, with a most sagacious reservation, which kept all those present in a state of expectancy; for he was far along in the matter, and still had not yet given the name of the one who had made this great masterpiece. When he came to name him, and to say that God, whom the Christians adore, was the Creator of the world, the eldest Captain of those present seizes the straws from his hands, imposes silence upon him, and tells him that he does wrong to relate the stories of the French, and not those of the Hurons. But, he says, he is going to relate the pure truth, and how [69] it has happened that the earth, which was submerged

& qui luy fert d'appuy; fans lequel la pefanteur de cette terre la feroit abifmer derechef dans les eaux, & cauferoit en ce bas monde vne defolation generale de tout le genre humain.

Ce bon Chrestien, auquel on auoit impofé filence, & qui exprez auoit attendu à faire paroître fon zele; ayant donné quelque temps audience à la fable de ce Capitaine infidele, luy arrache auffi à fon tour les pailles de la main: Tay-toy, toy-mefme, luy dift-il, i'ay voulu t'écouter & me fuis teu fans refiftance, croyant que tu nous deuffe enseigner quelque chofe de meilleur, & auffi veritable que ce que ie difois: mais voyant que tu ne racontes que des fables, qui n'ont point de fondement que le menfonge, i'ay plus de droit de parler que toy. Où font les efcritures qui nous faffent foy de ce que tu dis? Eftant permis à vn chacun de controuuer ce qu'il voudra, eft-ce [70] merueille que nous ne fçachions rien de veritable, puifque nous deuons auouer que les Hurons ont efté menteurs de tout temps? Mais les François ne parlent point par cœur, ils conferuent de toute antiquité les liures Saints, où la parole de Dieu mefme eft efrite; fans qu'il foit permis à aucun d'y alterer le moins du monde, s'il ne vouloit s'expofer à la confufion de fe voir démenty de toutes les nations de la terre, qui cheriffent cette verité plus qu'ils n'ont d'amour pour la vie.

Vn Magicien des plus fameux de ce païs, apres auoir vomy mille blafphemes contre Dieu, fe vantoit insolemmēt qu'il eftoit en fon pouuoir de procurer les pluyes en temps de fechereffe, les arrefter, lors qu'elles feroient trop abondantes, d'empêcher les gelées qui pourroient nuire à leur bled d'Inde; en

in the waters, has been pushed out of them by a certain Tortoise of prodigious size, which sustains it and which serves it for support,—without which the weight of this earth would again engulf it in the waters, and would cause in this world below a general desolation of all the human race.<sup>2</sup>

This good Christian upon whom they had imposed silence, and who had waited expressly to manifest his zeal, having for some time given audience to the fable of that infidel Captain, also in his turn seizes the straws from his hand. “Be silent thyself,” he said to him; “I consented to listen to thee, and became silent without resistance,—believing that thou wouldst teach us something better, and as true as what I was saying. But seeing that thou tellest only fables, which have no foundation but lies, I have more right to speak than thou. Where are the writings which give us faith in what thou sayest? If each one is permitted to invent what he will, is it [70] strange that we know nothing true, since we must acknowledge that the Hurons have been liars from all time? But the French do not speak by heart; they preserve from all antiquity the Sacred books, wherein the word of God himself is written, without permission to any one to alter it the least in the world,—unless he would expose himself to the confusion of seeing himself belied by all the nations of the earth, who cherish this truth more than they have love for life.”

A Magician, among the most famous in this country, after having vomited a thousand blasphemies against God, was insolently boasting that it was in his power to procure the rains in time of drouth; to stop them when they should be too copious; to prevent the frosts which might injure their Indian corn.

vn mot il se faisoit l'arbitre des faifons de l'année, pourueu qu'on eust recours à luy, & qu'on rendit homage au Demon qu'il inuoque. Ce superbe voyant qu'un Chrestien là present, ne témoignoît pas comme les autres aucune marque d'estonnement, [71] au recit de tant de merueilles; il le prit à party, & luy dist assez grossierement qu'il estoit sans esprit, de n'admirer pas son pouuoir, & que c'estoit vne marque de fa folie de s'estre fait Chrestien.

En effet, luy repartit doucement le Chrestien, ie n'ay eu que de la compassion pour toy, entendant ton discours: ie ne suis pas toutesfois opiniastre, & suis prest d'admirer tes merueilles, pourueu que ie les voye. Fais naistre icy vne montagne, à la veuë de tout le monde qui nous entend; alors i'auoüeray que vrayemêt ton pouuoir est grand: Mais si tu ne le peux pas faire, laisse moy adorer celuy seul qui a fait toutes les montagnes: enseigne nous icy les principes de ta sagesse, nous verrons si elle est plus adorable que la sienne: Du moins si tu sçais ses commandemêns, tu auoüeras qu'ils sont plus equitables que les tiens. Ce pauvre Magicien fut contraint de se retirer avec sa confusion, & depuis n'y est pas retourné.

Mais ce qui estonne le plus les infideles en semblables rencontres, est [72] qu'ils voyent que plusieurs, qui leur sembloient auparauant des esprits assez mediocres, paroissent tout changez lors qu'ils sont deuenus Chrestiens. Et en effet la foy éclaire beaucoup vn esprit, le soustien d'une bonne cause, fournit la bonté des raisons, & nos Sauuages prennent assez aisément vne tres-sainte liberté, lors qu'estans deuenus Chrestiens, ils pensent qu'ils n'ont plus à craindre en ce monde que Dieu & le peché.

In a word, he made himself the umpire of the seasons of the year,—provided that the people had recourse to him, and rendered homage to the Demon whom he invokes. This arrogant one, seeing that a Christian there present did not, like the others, betoken any sign of astonishment [71] at the recital of so many marvels, took him aside, and told him, very rudely, that he was without sense, not to admire his power; and that it was a mark of his madness, that he had become a Christian.

“In truth,” gently answered him the Christian, “I have had only compassion for thee, hearing thy discourse; I am not obstinate, however, and am ready to admire thy wonders, provided that I see them. Cause a mountain to rise here, in the sight of every one who hears us; then I will acknowledge that truly thy power is great. But if thou canst not do it, allow me to adore him alone who has made all the mountains. Teach us here the principles of thy wisdom; we shall see whether it is more adorable than his. At least, if thou knowest his commandments, thou wilt admit that they are more equitable than thine.” This poor Magician was constrained to withdraw, to his own confusion, and since then has not returned.

But what most astonishes the infidels, on such occasions, is [72] that they see that many, who previously seemed to them quite ordinary minds, appear wholly changed when they have become Christians. And, in fact, the faith greatly enlightens a mind; the support of a good cause furnishes excellence of argument; and our Savages quite easily acquire a very blessed liberty when, having become Christians, they think that they have no more fear in this world but God and sin.



Voicy vn trait de foy qui m'a pleu. Nous auions icy auerty quelques-vns d'un eclipse de Lune, qui arriua le trentiesme de Ianuier, & dont le commencement nous parut à dix heures, & quarante fix minutes. L'estois alors dans le Bourg de la Conception. On ne manque pas de fortir des cabanes, pour voir si en effet l'eclipse feroit telle que nous l'auions predite. Vn bon Chrestien se mit à prier Dieu, durant tout ce tēps-là. Le lēdemain les autres luy demandans pourquoy il n'estoit point forty pour voir vne eclipse si remarquable? Parce, respondit-il, qu'il m'est venu alors dans la pensée que [73] Dieu ne nous auoit point inuité à aller voir les eclipses; mais bien qu'il nous auoit promis qu'il auroit plus d'amour pour nous, plus nous donnerions de temps à la priere. A quoy repliquant vn autre Chrestien, que pour luy il l'estoit allé voir, à deffein de se confirmer dans la creance qu'il auoit, que ce que nous leur enseignons de la future resurrection, se trouuera vn iour autant veritable, que ce que nous leur auions predit de cette eclipse, auant qu'elle parut. Et moy, respondit le premier, ie croy si fermement tout ce que Dieu a reuelé, & ce qu'on nous enseigne des choses de la foy, que ie n'ay point besoin d'aller mādier dans la Lune aucun motif de ma creance. Si nous croyons ce qu'on nous dit des villes & des richesses de la France, sans iamais en auoir rien veu; pourquoy ne croiray-ie pas ce que Dieu a reuelé du Paradis, & qu'un iour nous resusciterons. Il faut que ceux qui nous viennent enseigner en soient plus asseurez, que des choses qu'ils ont veu en France; puisque ce n'est que dans la veuë du Paradis qu'ils ont abandonné leurs parens, [74] leur patrie, & tout ce qu'il peut y



Here is a trait of faith which has pleased me. We had notified certain persons here of an eclipse of the Moon, which occurred the thirtieth of January, and the beginning of which appeared to us at ten o'clock and forty-six minutes. I was then in the Village of la Conception. They did not fail to leave the cabins, to see if the eclipse would really be such as we had predicted it. A good Christian set himself to pray to God during all that time. The next day, the others asking him why he had not gone out to see so remarkable an eclipse, he answered: "Because it then came to my thought that [73] God had not invited us to go to see eclipses, but that indeed he had promised us that he would have more love for us, the more time we should give to prayer. To which another Christian replied, that, for his part, he had gone to see it on purpose to confirm himself in the belief which he had, that what we taught them of the future resurrection will one day prove just as true as what we had predicted to them of this eclipse before it appeared. "And as for myself," answered the first, "I believe so firmly all that God has revealed, and what is taught us of the things of the faith, that I have no need to go begging in the Moon any motive for my belief. If we believe all that they tell us of the cities and of the riches of France, without ever having seen aught of them, why shall I not believe what God has revealed of Paradise, and that one day we shall rise again? It must be that those who come to teach us are more certain of this than of the things which they have seen in France; since it is only with a view to Paradise that they have abandoned their relatives, [74] their native land, and whatever there can be most agreeable in

auoir de plus aimable au monde, pour venir icy avec nous traifner vne vie miserable.

Le Pere François Ioseph Breffany, que nous attendions depuis quatre ans, arriua enfin icy aux Hurons au commencement de l'Automne dernier. S'il n'eut point esté pris captif des Iroquois en son premier voyage, il sçauroit desia la langue Huronne, & feroit vn ouurier formé: Mais il faut auotier que les prouidences de Dieu font aimables. Les cruautez que luy ont veu souffrir aux Iroquois quelques Hurons qui en font échappez, & ses mains mutilées, ses doigts coupez l'ont rendu meilleur Predicateur que nous ne fommes, dés le point de son arriuée, & ont feruy plus que toutes nos langues, à faire conceuoir plus que iamais à nos Chrestiens Hurons, les veritez de nostre foy.

Il faut, disoient les vns, que Dieu soit bien aimable, & merite vraiment luy seul d'estre obey, puisqu'il a veuë de mille morts, & des supplices mille fois plus effroyables que la mort, [75] ne peuuent arrester ceux qui nous viennent annoncer sa parole. S'il n'y auoit vn Paradis, disoient les autres, pourroit-il se trouuer des hommes, qui trauerfassent les feux & les flammes des Iroquois, pour nous retirer de l'Enfer, & nous mener avec eux dans le Ciel? Non, s'écrioient plusieurs, ie ne suis plus capable d'estre tenté sur les veritez de la foy; ie ne sçay ny lire ny escrire; mais ces doigts que ie voy tronçonnez, font la réponse à tous mes doutes; car ie ne puis douter que celui-là ne soit bien affeuré de ce qu'il vient nous enseigner, qui ayant effuyé de si horribles cruautez, s'y est exposé pour la seconde fois, aussi gayement que s'il n'auoit trouué dans son premier voyage,

the world, in order to come here to drag out a wretched life with us."

Father François Joseph Bressany,<sup>3</sup> whom we had been expecting for four years, finally arrived here among the Hurons at the beginning of last Autumn. If he had not been taken captive by the Iroquois on his first voyage, he would already know the Huron language, and would be a trained workman. But it must be acknowledged that the providences of God are gracious. The cruelties which some Hurons who escaped saw him suffer among the Iroquois, and his mutilated hands,—the fingers having been cut off,—have rendered him a better Preacher than we, since the time of his arrival, and have served more than all our tongues to give a better conception than ever to our Huron Christians, of the truths of our faith.

"It must be," said some, "that God is very gracious, and truly deserves that he alone should be obeyed,—since the sight of a thousand deaths, and of tortures a thousand times more frightful than death, [75] cannot stop those who come to announce to us his word." "If there were not a Paradise," said others, "could there be found men who would traverse the fires and flames of the Iroquois, in order to withdraw us from Hell, and to lead us with them to Heaven?" "No," exclaimed several; "I can no longer be tempted regarding the truths of the faith. I can neither read nor write, but those fingers which I see cut off are the answer to all my doubts; for I cannot question that that man is well assured of what he comes to teach us, who, having experienced such horrible cruelties, has exposed himself to them for the second time, as cheerfully as if he had found

que des delices en fon chemin. Monstre nous feule-  
ment tes playes, adioustent-ils au Pere; elles nous  
difent plus efficacement que tu ne pourras faire,  
quand tu fçauras entierement parler de noſtre langue,  
que nous devons ſervir & adorer celui, dont tu  
attends vn iour qu'il te rendra & la vie que tu as  
expoſée ſi franchement pour luy, & les doigts qu'on  
t'a brulé ſi cruellement, [76] enuoyant icy pour fon  
ſeruice. C'eſt ainſi que la prouidence de Dieu tire  
fa gloire de nos pertes, & que la foy de ces bons  
Neophytes va ſ'affermiſſant de foy-mefme, trouuant  
de iour en iour de nouveaux motifs de croire les  
veritez que nous venons leur annoncer.

René Tfondihouanne, parlant vn iour du tres-faint  
Sacrement en vne aſſemblée de Chreſtiens; oüy, mes  
freres, leur diſoit-il; croyons ſans aucun doute que  
Ieſus-Chriſt eſt en l'Hoſtie, qu'il eſt proche de nous,  
& dedans nous, lors que nous Communions. Il ſ'eſt  
voulu cacher, comme vn enfant nouuellement conceu  
dans le ventre de ſa mere: Si la mere ne croyoit pas  
que ſon enfant euſt vie, lors qu'il eſt caché à ſes  
yeux, & qu'elle euſt trop de curioſité pour le voir  
auant terme, iamais elle ne le pourroit voir que  
mort, & ſe feroit mourir foy-mefme: Ainſi quiconque  
refuſera de croire que Ieſus-Chriſt eſt en l'Hoſtie,  
ſ'il ne le void; iamais ne meritera de le voir. Atten-  
dons que luy meſme veille ſe découurir; & alors nous  
l'enuifagerons avec autant de ioye, qu'une mere void  
ſon enfant, dont elle a patiemment attendu les  
momens, ſans les precipiter.

[77] Cette penſée me ſurprit beaucoup, l'entendant  
de la bouche de ce bon Chreſtien: mais ce qui  
m'eſtonne le plus, & ce qui me feroit incroyable, ſi ie

in his first voyage only delights along his way. Show us only thy wounds," they add to the Father; "they tell us—more efficiently than thou wilt be able to do when thou shalt thoroughly know how to speak our language—that we are bound to serve and adore him of whom thou expectest one day that he will restore to thee both the life which thou hast so freely exposed for him, and the fingers which they burned for thee so cruelly, [76] while journeying here for his service." It is thus that the providence of God draws his glory from our losses, and that the faith of these good Neophytes continues to grow stronger, spontaneously, finding from day to day new motives for believing the truths which we come to announce to them.

René Tsondihouanne, speaking one day of the most blessed Sacrament in an assembly of Christians, said to them: "Yes, my brothers; let us believe without any doubt that Jesus Christ is in the Host,—that he is near us, and within us, when we receive Communion. He has chosen to conceal himself, like a child newly conceived in the womb of its mother. If the mother did not believe that her child had life when it is concealed from her eyes, and if she had too much curiosity to see it before its term, never could she see it except dead, and she would cause her own death. Thus, whosoever shall refuse to believe, unless he see him, that Jesus Christ is in the Host, never will deserve to see him. Let us wait till he himself is willing to reveal himself; and then we shall behold him with as much joy as a mother sees her child whose time she has patiently awaited without precipitating it."

[77] This thought much surprised me, hearing it



ne le voyois de mes yeux, est ce que ie puis asseurer avec verité, que telles pensées viennent pour la plupart d'elles-mêmes à ces bonnes gens, sans que jamais ils les aient entendu d'ailleurs. Ce qui me fait auoir que vrayement leur foy est vn ouurage de Dieu seul, & que sa main n'est pas racourcie en ce monde nouveau, aussi peu que dans le reste de la terre.

En passant ie diray que nos Chrestiens ne trouuent aucune peine à croire le mystere du tres-saint Sacrement. Les doutes leur viennent quasi vniquement touchant les veritez du Paradis, de l'Enfer, & de la Resurrection; Depuis que i'ay creu que ie resusciteray, nous disent la plupart, ie n'ay aucune peine à croire le reste des veritez de nostre foy: celuy qui peut ramasser les parties dissipées d'un corps reduit en cendre, n'a plus rien qui luy soit impossible.

En fuite d'une foy si vive, on ne pourroit croire sans le voir, quelle est l'innocence de la plupart de ces bons Neophytes, [78] & l'horreur qu'ils ont du peché, iusques là que plusieurs nous demandēt souvent, si c'est vne chose possible de croire un Paradis & un Enfer, & avec cela pecher mortellement. Si qu'ayans veu quelque Chretien commettre quelque faute notable, nous en venans faire le rapport; au lieu de nous dire qu'ils ont veu son peché: Helas, nous disent-ils, un tel a aujourd'huy perdu la veüe du Paradis & de l'Enfer; il s'est oublié de sa foy, & qu'il y a un Dieu; nous l'auons veu reduit au rang des infideles, qui croient que nostre foy ne soit rien que des fables.

Il y a environ trois ans, qu'un Capitaine des plus considerables de tout le païs, nommé Maurice Hotia-



from the lips of this good Christian; but what astonishes me most, and what would be incredible to me if I did not see it with my own eyes, is that I can assert, with truth, that such thoughts come for the most part spontaneously to these good people, without their ever having heard them from others. This makes me acknowledge that truly their faith is a work of God alone, and that his hand is not shortened in this new world, any more than in the rest of the earth.

In passing, I will say that our Christians find no difficulty in believing the mystery of the most blessed Sacrament. Doubts come to them almost exclusively concerning the truths of Paradise, of Hell, and of the Resurrection. "Since I believed that I shall rise again," most of them say to us, "I have no difficulty in believing the remaining truths of our faith; he who can gather up the scattered portions of a body reduced to ashes, has nothing left that is impossible for him."

As results of a faith so lively, one could not believe, without seeing it, how great is the innocence of most of these good Neophytes, [78] and the horror which they have for sin,—even to the extent that several often ask us whether it is a possible thing to believe a Paradise and a Hell, and withal to sin mortally. So, when having seen some Christian commit any notable fault, on coming to make us the report of it, instead of telling us that they have seen his sin, they say to us, "Alas! such a one has to-day lost the sight of Paradise and of Hell; he has forgotten his faith, and that there is a God; we have seen him reduced to the rank of the infidels, who believe that our faith is nothing but fables."

ouitaentonk du Bourg de la Conception, se fit Chrestien. Tout le païs est estonné de voir le courage & la constance de cét homme en sa foy, & plus encore son innocence, qui se conserue entiere, au milieu des occasions cōtinuelles qui l'inuitent au peché. Quelques Chrestiens luy demandoient vn iour, comment il pouuoit viure au milieu de tant de dangers, avec vne si grande innocence. Mes freres, leur dist-il, la riuere qui descend d'icy à Quebec n'est [79] rien que precipices, & toutefois nous y faisons peu de naufrages, parce que nous sommes toûjours sur nos gardes, & à chaque pas nous craignons de perdre & nos biens & nos vies: plus qu'un canot est chargé des marchandises precieuses, plus on a l'œil à esquiver les rochers & les gouffres qui s'y rencontrent. Depuis que i'ay receu le saint Baptesme, tout mon thresor est dans mon cœur, & ma foy font mes plus aymables richesses: ie redoute plus le peché, que nous ne craignons les naufrages; à chaque pas ie songe que i'ay beaucoup à perdre, & que ie conduis vn foible vaisseau, mais chargé toutefois des richesses qui viennent du Ciel; ie preuoy les dangers, ie prie Dieu qu'il m'affiste, ie me desie de moy, & me confie en sa bonté; & iamais ne me croiray en assurance, que ie ne sois arriué dans le Ciel. Qui n'auroit rien, ou peu de chose à perdre, tomberoit assez aisement.

Nous auons commencé cette année durant le Carême d'exposer à nos Chrestiens l'Euangile de chaque iour, & les fruits nous en ont paru tres-sensibles. Vn bon vieillard ayant entendu l'Euangile de la femme adultere, ne pût pas reprimer ny [80] ses cris, ny ses larmes. Les assistans en font émus d'une sainte frayeur: mais ce bon homme ne son-

It is about three years since a Captain, one of the most influential in all the country, named Maurice Hotiaouitaentonk, of the Village of la Conception, became a Christian. The whole country is astonished to see the courage and the constancy of this man in his faith, and still more, his innocence, which is preserved intact, in the midst of the continual opportunities which invite him to sin. Some Christians were asking him one day, how he could live in the midst of so many dangers, with so great innocence. "My brothers," he said to them, "the river which goes down from here to Quebec is [79] nothing but rapids; and yet we make few shipwrecks on it, because we are always on our guard, and at each turn we fear to lose both our goods and our lives. The more a canoe is laden with precious wares, the more watchful one is to elude the rocks and the whirlpools which are there encountered. Since I have received holy Baptism, all my treasure is in my heart, and my faith is my most precious wealth. I dread sin more than we fear the shipwrecks; at each step I think that I have much to lose, and that I guide a feeble vessel,—but one, nevertheless, laden with the riches which come from Heaven. I foresee the dangers; I pray God that he assist me; I distrust myself, and confide in his goodness; and never shall I believe myself in safety, till I have arrived in Heaven. He who should have nothing or little to lose would fall quite easily."

We began this year, during Lent, to expound to our Christians the Gospel for each day, and the fruits of it have appeared to us very noticeable. A good old man, having heard the Gospel about the adulterous woman, could repress neither [80] his cries nor

geant à rien qu'à Dieu, s'abandonnoit à sa douleur avec autant de liberté, que s'il eust esté seul. Estant reuenu à foy, on l'interrogea quelle chose l'auoit touché? La fouuenance, respondit-il, des pechez que ie committois auant que de connoistre Dieu! O que ne sçauois-ie point lors qu'il me voyoit, iamais ie n'eusse eu le cœur de l'offencer. I'ay senty dans le fond de mon ame qu'il me disoit le mesme qu'à la femme adultere, qu'il ne me condamneroit pas pour ce qui est de ma vie passée: & le moyen de contenir ses larmes, de voir apres tant de pechez, que nonobstant il veut m'aimer, & me faire misericorde, autant que si i'eusse employé toute ma vie en son amour?

Vn autre s'estant laissé tomber en quelque faute de surprise, vint trouuer dès le point du iour celuy de nos Peres qui l'instruioit. Je te prie d'auoir pitié de moy, luy dit-il, & de m'effacer au plustost mon peché, i'ay passé toute la nuit en prieres & en larmes, sans auoir pris vn moment de sommeil. Ceux de ma cabane qui ont veu mon peché, ont esté témoins de mes [81] [larmes:] mais Dieu que i'ay offensé, a connu celles de mon cœur qui ont esté les plus ameres: i'espere qu'il me fera misericorde.

Ayant receu l'absolution, il fit festin dès le iour mesme, auquel il appella les Capitaines infideles, ses parens, & tous ceux qui auoient esté ou la cause, ou témoins de sa cheute. Je vous ay assemblé, leur dist-il, pour vous faire sçauoir les regrets que i'ay de ma faute; & que si i'ay peché, i'ay appris qu'un Chrestien ne peut plus auoir de repos, ayant offensé Dieu, pour aggréer aux hommes: Sçachez que de ma vie ie ne suis plus pour obeïr en rien, de ce que vous, & qui que ce soit, me demandera contre Dieu.

his tears. Those present were moved thereat with a holy awe; but this good man, thinking of nothing but God, was giving himself up to his grief with as much freedom as if he had been alone. Having returned to himself, they asked him what thing had touched him. "The remembrance," he answered, "of the sins which I committed before knowing God! Oh, why did I not know then that he saw me? never would I have had the heart to offend him. I have felt in the depth of my soul that he was saying the same to me as to the adulterous woman,—that he would not condemn me for what pertains to my past life; and how can one contain one's tears, to see, after so many sins, that nevertheless, he is pleased to love me, and to show me mercy, as much as if I had employed all my life in his love?"

Another, having allowed himself to lapse inadvertently into some fault, came to find, as early as day-break, that one of our Fathers who was instructing him. "I beg thee to have pity on me," he said to him, "and to efface my sin as soon as possible. I have spent the whole night in prayers and in tears, without having taken a moment of sleep. Those of my cabin who saw my sin have been witnesses of my [81] tears; but God, whom I have offended, has known those of my heart, which have been the most bitter; I hope that he will show me mercy."

Having received absolution, he made a feast the same day, to which he invited the infidel Captains, his relatives, and all those who had been either the cause or witnesses of his fall. "I have assembled you," he said to them, "in order to let you know the regrets which I feel for my fault; and that, if I have sinned, I have learned that a Christian can have no

Les larmes font si rares en ces païs, pour ce qui est des hommes, que ie ne me fouuiens pas, depuis prez de neuf ans que ie vis parmy les Sauvages, en auoir veu aucun pleurer, sinon dans des sentimens de pieté, & d'une componction si viue, qu'il faut auoier que la grace est plus puissante sur vn cœur animé de Dieu, que toute la nature.

A propos de cét esprit de contrition, ie me fouuiens d'un auis que nous donna vn bon Chrestien, nommé Pierre Ahandation, [82] qui m'a paru considerable. Nous leur recommandons souuent une priere dans laquelle estoit refermé vn acte de contrition. Si vous nous connoissiez dans le fond de nos ames, nous dist ce bon Chrestien, vous ne nous diriez pas que pour hair plus parfaitement nos pechez, il faille plu-stost se feruir d'une priere que d'une autre: Ce n'est pas icy comme en France, où vous faites conscience de mentir, mesme aux hommes: mais icy nous sommes accoustumez de tout temps au menfonge; & en fuitte vous deuez craindre que nous ne mentionnions à Dieu mesme; luy difans faussement que nous detestons nos pechez, à cause qu'ils offensent sa bonté vniquement aimable; quoy qu'en effet nostre cœur ait encore son attache au peché, ou qu'au moins nous ayons plus de crainte du feu d'Enfer, que nous n'auons de veritable amour pour Dieu. Mais plu-stost, sans nous donner aucune forme de priere; Dites nous que nous detestions nos pechez de tout nostre cœur, & de toutes nos forces, & que Dieu ne regarde pas sur nos lèvres, mais qu'il penetre dans le fond de nos ames, sans qu'aucun le puisse tromper: [83] Alors ne nous contentans pas d'une priere qui fortiroit de nostre bouche, mais employant tous les efforts de



more rest, when he has offended God in order to please men. Know that during my life I will no longer obey you in aught that you or any one who-soever shall ask me, that is contrary to God's law."

Tears are so rare in these countries, with respect to what concerns men, that I do not remember, in almost nine years that I have lived among the Savages, to have seen one of them weep,—except in sentiments of piety, and with a contrition so keen, that it must be acknowledged that grace is more powerful than all nature over a heart animated by God.

With reference to this spirit of contrition, I remember an admonition given to us by a good Christian, named Pierre Ahandation, [82] which has appeared to me worth consideration. We often recommend to them a prayer in which is included an act of contrition. "If you knew us in the depth of our souls," said to us this good Christian, "you would not tell us that, in order to hate more perfectly our sins, it is necessary to use one prayer rather than another. It is not here as in France, where you make scruples of lying, even to men; but here we are from all time accustomed to lies. Consequently, you ought to fear lest we lie to God himself,—telling him falsely that we detest our sins because they offend only his lovable goodness, although in fact our heart still has its attachment to sin; or, at least, we have more dread for the fire of Hell than we have genuine love for God. But, rather, without giving us any form of prayer, tell us that we must detest our sins with all our hearts and with all our strength; and that God does not look upon our lips, but that he penetrates into the depths of our souls, insomuch

nostre cœur à haïr sans feintise, l'enormité de nos pechez, Dieu nous fera, ie croy, misericorde, & nous efforçant de l'aimer, il nous donnera la grace de l'aimer tout de bon.

Finissons ce Chapitre par les sentimens d'une mere, en la mort d'un enfant qu'elle avoit unique. Mon Dieu, luy disoit elle, ie ne puis me plaindre de vous : mille fois ie vous ay offert & ma vie, & celle de ce mien enfant, que j'aime plus que moy ; si vous preniez & l'un & l'autre, ie verrois la fin de mes maux, & la mort me feroit aussi douce, qu'elle me semble maintenant amere. Mais s'il vous plaist vous contenter de la moitié de mon offrande, que puis-je dire en ma douleur, sinon que vous estes le maître, & que c'est à nous d'obeïr : Ce m'est assez que ie viue dans l'esperance qu'un iour vous me ferez misericorde dans le Ciel, afin que ie croye dès maintenant, que tout ce qui me peut arriuer en ce monde, venant de votre part, ne peut estre que par amour, & pour mon bien.

Non, disoit d'autres fois cette pauvre [84] mere affligée : ie croy que Dieu me veut éprouver de la forte, afin de me contraindre de recourir à sa bonté. Hors l'affliction, j'estois cōme assoupie & souuent ie m'oublois de luy : du depuis, ie ne songe qu'à luy, à cause qu'en luy seul ie retrouve le soulagement de mes peines. D'autresfois elle se disoit à foy-mesme, dans le plus fort de sa douleur : Puisque Dieu preuoyoit que ma fille deuoit mourir auât l'usage de raison, pourquoy l'auoit-il renduë si aimable ? pourquoy ne la prit-il à foi dés lors qu'elle parut au monde & qu'elle eut receu le Baptesme ? Ma douleur en eust esté plus supportable, & mon enfant eust esté

that none can deceive him. [83] Then, not contenting ourselves with a prayer which would issue from our lips, but employing all the efforts of our heart in hating, without dissimulation, the enormity of our sins, God, I believe, will show us mercy; and, compelling us to love him, he will give us the grace to love him in good earnest."

Let us end this Chapter with the feelings of a mother on the death of a child who was her only treasure. "My God," she said to him, "I cannot complain of you. A thousand times, I have offered you both my life and that of this my child, whom I love more than myself; if you took both the one and the other, I would see the end of my troubles, and death would be as sweet to me as it now seems to me bitter. But if you please to content yourself with the half of my offering, what can I say in my grief, save that you are the master, and that it is for us to obey? It is enough for me that I live in the hope that one day you will show me mercy in Heaven,—that I may believe, from now on, that everything which can happen to me in this world, coming from you, can be only through love and for my good."

"No," said at other times this poor [84] afflicted mother, "I believe that God chooses to try me in this manner, so as to constrain me to have recourse to his goodness. Before the affliction, I was, as it were, drowsy, and often I forgot him; since then, I think only of him, because in him alone I find solace for my pains." At other times, she said to herself at the height of her grief: "Since God foresaw that my daughter was to die before the age of discretion, why had he rendered her so lovable? Why did he not take her to himself as soon as she appeared in

pluſtoſt dans le Ciel: Mais fans doute qu'il a voulu que mon amour creuſt avec elle, afin que me la rauifiant, ce me fuſt vn coup plus ſenſible. Apres tout, diſoit-elle, que ſes ſaintes volontez ſoient faites; ie deſire qu'elles ſoient les miennes, & m'y ſoumets de tout mon cœur.

Le ſentiment de Ioseph Taondechoren, oncle de cette pauvre mere affligée, ne me paroît pas moins aimable; lors qu'apres la mort de deux de ſes petits enfans, luy eſtant demandé en quel eſtat [85] eſtoit ſon cœur, il reſpondit, que depuis qu'il eſtoit Chreſtien, il n'auoit iamais reſſenty la mort d'aucun de ſes parens; ſi bien leurs douleurs & leurs maladies, auxquelles il ne pouuoit ne pas compatir: mais qu'auffi-toſt qu'il les auoit veu morts, ſa douleur auoit entiere-ment ceſſé, dans la penſée qu'ils alloient eſtre heureux dans le Ciel, qu'ils prennoient le deuant d'un chemin qu'il eſperoit faire luy-meſme, & qu'au iour de la Reſurrection, Dieu les reüniroit tous enſemble, pour iamais plus ne ſe voir ſeparez.

the world and had received Baptism? My grief would have been more tolerable, and my child would have been sooner in Heaven. But no doubt he preferred that my love should grow with her, so that, when she was taken away from me, it should be a blow that I would feel more keenly. After all," she said, "may his blessed will be done; I desire that it be mine, and submit to it with all my heart."

The sentiment of Joseph Taondechoren, the uncle of this poor afflicted mother, appeared to me no less excellent—when, after the death of two of his little children, he was asked in what state [85] was his heart. He answered that, since he had been a Christian, he had never felt the death of any of his relatives,—though, indeed, he felt their griefs and maladies, for which he could but have compassion; but that, as soon as he had seen them dead, his grief had entirely ceased, in the thought that they were going to be happy in Heaven; that they were getting the start in a journey which he hoped to make himself; and that, in the day of the Resurrection, God would unite them all together, that they might never more see themselves separated.

## CHAPITRE VI.

## PROUIDENCE DE DIEU SUR QUELQUES PARTICULIERS.

**L** n'appartient qu'à Dieu de faire le choix de ses éleus, & nous voyons en ces païs, autant qu'en lieu du monde, que sa prouidence est si forte dans ses conduites, & si douce dans son execution; qu'aucun ne perira de ceux qu'il a voulu estre l'obiet de ses misericordes, fussent-ils seuls au milieu des tenebres, & en vn [86] lieu abandonné de tout secours.

Quantité de captifs Iroquois, que nous auons baptisé au moment de leur mort, nous en font foy: lors qu'au milieu des flammes, ils ont trouué la vie, & se font veus enfans de Dieu: heureux dans leur malheur, dans lequel cette diuine prouidence les auoit amoureusement engagez, pour tirer leur salut de leur perte.

Il y a sept ou huit ans, que nous auions icy baptisé vn Andastoëronnon (ce sont peuples de la langue Huronne, qui demeurent à la Virginie, où les Anglois ont leur commerce.) Depuis ce temps-là, cét homme estant retourné en son païs, nous croyons que sa foy eust deu estre estouffée au milieu de l'impieté qui y regne, & n'ayant plus aucun support, au milieu d'une nation tout infidele, & tellement éloignée de nous, que même nous n'auons pû depuis cinq ou six ans, en sçauoir aucune nouuelle.

Cét hyuer nous auons appris d'un Huron qui en est retourné, que la foy de cét homme estranger est



## CHAPTER VI.

## PROVIDENCE OF GOD OVER CERTAIN INDIVIDUALS.

IT belongs only to God to make the choice of his elect, and we see in these countries, as much as in any place in the world, that his providence is so strong in its guidance, and so gentle in its execution, that none will perish of those whom he has chosen to be the objects of his mercies,—even though they were alone in the midst of darkness, and in a [86] place destitute of all assistance.

A number of Iroquois captives, whom we baptized at the moment of their death, give us faith in this, when in the midst of the flames they have found life, and have seen themselves children of God,—happy in their misfortune, into which this divine providence had lovingly involved them, in order to draw their salvation from their destruction.

Seven or eight years ago, we had here baptized an Andastoëronnon (these are tribes of the Huron language, who live in Virginia, where the English have their trade).<sup>4</sup> After that time, this man having returned to his own country, we supposed that his faith must have been stifled in the midst of the impiety which prevails there, since he had no longer any support in the midst of a nation wholly infidel, and so remote from us that not even have we been able, for five or six years, to learn any news of it.

This winter we have learned, from a Huron who has returned thence, that the faith of this man from

aussi vigoureuse que iamais, qu'il en fait profession publique, & continuë en son deuoir autant que s'il [87] viuoit parmy vn peuple tout Chrestien. Nous luy auions donné en son Baptesme, le nom d'Eftienne, son furnom est Arenhouta.

Le Pere Iean de Brebeuf, alla sur la fin de l'Automne en vn lieu nommé Tangouaen, où demeurent quelques Algonquins, & où quelques cabanes de Hurons se sont refugiées, pour y viure plus à couuert des incursions des Iroquois: car c'est vn païs écarté, & entourré de tous costez de lacs, d'estangs & de riuieres, qui font ce lieu inaccessible à l'ennemy. Ce fut vn voyage extrêmement penible au Pere, & à vn ieune homme François qui l'y accõpagnoit: mais leur consolation surpassa de beaucoup leurs peines, de trouuer au milieu de ces forests perduës & de ces vastes solitudes, vne petite Eglise qu'ils estoient allez visiter: ie veux dire vne famille entiere de Chrestiens, qui trouuent Dieu dedans ces bois, qui y vivent dans l'innocence, & qui receurent ces deux hostes comme enuoyez du Ciel. Le chef de la famille, sa femme & leurs enfans ne pouuoient se contenter de ioye, de voir que leur cabane se faisoit la maison de Dieu. Tous firent deuotement les deuoirs [88] de Chrestiens, y receurent les Sacremens, & estimerent comme sacrez tous les momens d'une visite si heureuse: aussi pour les remplir vtilement, tous leurs discours ne furent rien que du Ciel; ils proposent leurs doutes au Pere, ils le tourmentent avec amour & de iour & de nuict, ils l'importunent faintement, & quelque fatigué qu'il puisse estre, d'un voyage de cinq ou six iours, à peine luy veulent-ils permettre

a strange land is as vigorous as ever,—that he makes public profession of it, and continues in his duty as much as if he [87] lived among a people quite Christian. We gave him in his Baptism the name of Estienne; his surname is Arenhouta.

Father Jean de Brebeuf went, toward the end of Autumn, to a place named Tangouaen, where dwell some Algonquins, and where some cabins of Hurons have taken refuge, in order to live there more sheltered from incursions by the Iroquois; for it is a retired country, and surrounded on all sides by lakes, ponds, and rivers, which make this place inaccessible to the enemy. It was a journey extremely difficult for the Father, and for a young Frenchman who accompanied him thither: but their consolation much surpassed their hardships, when they found in the midst of those profound forests and those vast solitudes a little Church which they had gone to visit. By this, I mean a whole family of Christians, who find God in those woods, who live there in innocence, and who received these two guests as though sent from Heaven. The head of the family, his wife, and their children could not moderate their joy, to see that their cabin was becoming the house of God. All devoutly performed the duties [88] of Christians, received the Sacraments there, and esteemed as sacred all the moments of so blessed a visit. Moreover, that they might occupy those moments profitably, all their discourses were of nothing but Heaven; they propose their doubts to the Father, they torment him with love both by day and by night, they importune him piously; and, however fatigued he may be from a journey of five or six days, hardly will they allow him two or three hours of repose.

deux ou trois heures de repos. Echon, luy difent-ils (c'est le nom que donnent les Hurons au Pere) tu es venu icy pour nous; nous fommes affamez, c'est à toy à nous raffasier & nous faire festin: tes discours nous donnent la vie, Dieu parle avec toy, & il nous dit au cœur ce qui fort de ta bouche.

Le Pere ayant passé quelques iours en cette folitude, fut pressé de hafter son retour, craignant d'estre surpris des glaces & de l'hyuer qui commençoit, & qui en effet l'arresta en chemin, & le mit en danger de mourir & de faim & de froid, & de perir dans les lacs & riuieres qu'ils auoit à passer. Ce ne fut pas sans de bien grands ressentimens de part & d'autre, que se fit cette separation: mais le [89] Pasteur qui a vn troupeau dispersé, est obligé de ne pas s'arrester en vn lieu; il doit ses peines également à toutes ses brebis; & en de semblables rencontres, nous auons la consolation de sçauoir & de voir par effet, que Dieu qui seul est le grand maistre du troupeau, supplée en nostre absence, & que ses graces & ses lumieres ne manquent point à ceux qui entendent sa voix, qui l'ont fuiue, & qui veulent luy estre fideles.

Je dois icy rapporter entre les prouidences de Dieu, celle qui nous a paru en l'appel à la foy, de deux Athistaëronnon, c'est vne nation de la langue Algonquine, extrêmement peuplée, que nous appellons la Nation du feu, qui iamais n'ont veu aucun European, & où iamais le nom de Dieu n'a penetré: mais il falloit qu'elle rendit hōmage à Iesus-Christ, & luy offrit quelques premices de ce que nous espérons qu'elle fera vn iour, toute Chrestienne. Dieu seul en con-

“Echon,” they say to him (this is the name which the Hurons give the Father), “thou hast come here for our sake. We are famished; it is for thee to satisfy us, and to make us a feast. Thy sayings give us life; God speaks with thee, and he tells us in the heart what issues from thy lips.”

The Father, having spent some days in that solitude, was in haste to accelerate his return, fearing to be surprised by the ice and the winter which was beginning, and which in fact stopped him on the way, and placed him in danger of dying from both hunger and cold, and of perishing in the lakes and rivers which they had to cross. It was not without profound emotion, on both sides, that this parting took place; but the [89] Pastor who has a scattered flock is obliged not to stop in one place,—he owes his care equally to all his sheep. But in such encounters we have the consolation to know, and to see by actions, that God, who alone is the great master of the flock, supplies them in our absence; and that his graces and his illumination fail not to those who hear his voice, who have followed it, and who choose to be faithful to him.

I must report here among the providences of God that one which has appeared to us in calling to the faith two of the Athistaëronnon,—a nation of the Algonquin language, extremely populous, which we call the Nation of fire, who have never seen any European, and where the name of God has never penetrated. But it must needs be that this tribe should render homage to Jesus Christ, and offer him some first-fruits of what we hope that it will be one day,—wholly Christian. God alone knows the moments thereof, and we shall await them with patience, since

noist les momens, & nous les attendrons avec patience, puisque c'est son affaire, plus que la nostre. Cependant il nous a choisi entre mille deux ieunes hommes de cette nation, qu'il a tiré de leur païs, & [90] qu'il a appelé à la foy par des voyes toutes pleines d'amour. Nous auons donné à l'vn, le nom de Louys: le second s'appelle Michel, du nom de la Mission de Saint Michel, dans laquelle il demeure, son furnom est Exouaendaen.

Ils font tous deux captifs de guerre, qui ayans esté pris assez ieunes, ont esté conseruez en vie, & ont trouué en ce païs le bon heur de la foy, qui leur fait cherir leur captiuité, plus que iamais ils n'ont senty d'amour pour leur patrie. Sur tout la conduite de Dieu fur le second, nous a paru aimable.

Il fut touché au cœur dès la premiere fois qu'il entendit parler de Dieu: mais comme ceux qui l'auoient adopté pour fils, estoient tous infideles, nous ne nous hastions pas de luy parler si tost du Baptesme, crainte qu'il n'y fust pas assez faintement disposé; & luy n'osoit le demander, s'en estimant indigne, ou du moins ne iugeant pas qu'estant vn pauvre abandonné, nous voulussions ietter les yeux sur luy, pour vne grace dont il voyoit que nous témoignions tant d'estime. Il tombe là dessus malade d'une langueur qui l'alloit consummant, & d'une espece [91] de paralysie, qui nous obligea de luy parler comme à vn homme, qu'il falloit au plustost disposer pour le Ciel. Ce font, respondit-il, les desirs de mon cœur: & si vous attendez à me baptiser, que ie meurre; volontiers ie verray la mort aujourd'huy, pour me voir au plustost Chrestien.



it is his affair more than ours. Meanwhile, he has chosen for us, among a thousand, two young men of that nation, whom he has drawn from their country, and [90] whom he has called to the faith by ways all full of love. We have given to the one the name of Louys; the second is called Michel, from the name of the Mission of Saint Michel, in which he dwells. His surname is Exouaendaen.

They are both captives of war, who, having been taken when quite young, have been preserved alive, and have found in this country the blessing of the faith,—which makes them cherish their captivity more than they have ever felt love for their native land. Above all, the guidance of God over the second one has appeared to us lovable.

He was touched to the heart from the first time that he heard mention of God; but, as those who had adopted him as a son were all infidels, we made no haste to speak to him so soon of Baptism, for fear that he were not devoutly enough inclined for it. He, besides, did not dare to ask it, esteeming himself unworthy of it,—or, at least, not realizing that, being a poor, forsaken one, we might wish to cast our eyes on him for a grace for which he saw that we showed so much esteem. Thereupon he falls sick with a languor that continued to consume him, and with a species [91] of paralysis, which obliged us to speak to him as to a man who must be prepared as soon as possible for Heaven. “These are,” he answered, “the desires of my heart: and if you wait until I die, to baptize me, gladly will I face death to-day, in order to see myself as soon as possible a Christian.”

His thoughts after his Baptism were no longer of

Ses pensées depuis fon Baptefme, n'estoient plus que du Ciel, il ne gouftoit que nos myfteres, & n'aimoit plus d'autres entretiens finon de Dieu. Sa maladie alloit toufours croiffant, & pour luy raurir dans le plus fort de fes miferes, l'vnique confolation qui luy reftoit en terre, Dieu permit que le Pere qui auoit foin de cette Miffion, fust obligé de s'en abfenter bien long-temps; fans que nous puffions y fuppléer par autre voye; plusieurs de nos Peres eftans tombez en mefme temps malades, & les autres neceffaires autres part. Durant tout ce temps-là, ce pauvre languiffant fut tellement abandonné des parens mefmes qui l'auoient adopté, que tres fouuent il paffoit les iournées entieres, fans auoir rien de quoy manger, non pas mefme quelquesfois de l'eau, pour esteindre fa foif, durant les [92] ardeurs plus exceffives de l'Efté. Dieu mefme qui fe cache fouuent à ceux qu'il aime dauantage, fembla fe retirer de luy, ou au moins il ne voulut pas qu'alors fes graces luy fuffent fi fenfibles.

En cét abandon fi extreme, vne triftesse le faifist, qui le mit quafi au defefpoir, n'ayant pas mefme vn homme, auquel il peust se plaindre de fon mal. Pour lors il ietta fes yeux vers le Ciel, & se reffouuenant de Dieu, il luy dift d'une voix plaintiue, & vous auffi mon Dieu voulez vous donc m'abandonner. A ce mefme moment il entendit comme vne voix interieure, qui luy dift pour refponfe: Michel ne te mets pas en peine des miferes de ton corps, fouuiens-toy que ta demeure eternelle n'est pas icy, mais dans le Ciel. A ces paroles il se fent tout d'un coup confolé, & tous fes ennuis diffipez: & dift par apres au Pere

ought but Heaven; he enjoyed only our mysteries, and no longer loved other conversations than those about God. His sickness kept continually increasing; and—in order to snatch from him, at the height of his miseries, the sole consolation which was left to him on earth—God permitted that the Father who had charge of that Mission was obliged to absent himself from it very long, without our being able to supply it by other means,—several of our Fathers having at the same time fallen sick, and the others being needed elsewhere. During all that time, this poor languishing man was so forsaken by the very parents who had adopted him, that very often he passed whole days without having anything to eat, sometimes not even water to quench his thirst during the [92] most excessive heats of the Summer. Even God, who often hides himself from those whom he loves the most, seemed to withdraw from him; or, at least, he did not choose that at that time his favors should be so perceptible to him.

In this desolation so extreme, a sadness seized him, which reduced him almost to despair,—having not even one man to whom he could complain of his trouble. Then he cast his eyes toward Heaven, and, remembering God, he said to him in a plaintive voice: “And you, too, my God, will you then abandon me?” At that same moment, he heard as it were a voice within, which said to him in answer: “Michel, do not let thyself be distressed on account of the miseries of thy body; remember that thy eternal dwelling is not here, but in Heaven.” At these words he felt himself all at once consoled, and all his cares dispelled; and he said afterward, to the Father who returned to visit him, that then indeed God had

qui le retourna visiter, qu'alors vrayment Dieu auoit pris possession de son cœur, qu'alors il auoit commencé vrayment de le connoître, & que tousiours depuis il n'enuifageoit ses miseres qu'avec ioye, se souuenant qu'en effet il feroit heureux dans le Ciel.

Sur tout il auoit conceu vne affection [93] tres-tendre enuers la Sainte Vierge, & ne manquoit pas vn iour de reciter son Chapelet, mesme dans le plus fort de son mal.

Dans les discours qu'on luy auoit tenu, il auoit esté fort touché des guerifons miraculeuses qui se font à Nostre-Dame de Laurette, & on luy auoit dit qu'en nostre maison de Sainte Marie, nous y gardions vne tres-belle image de cette Sainte Vierge. En suite de cela il conceut vne viue esperance que s'il pouuoit s'y traîfner, ou y estre apporté, il y esprouueroit les misericordes de Dieu. Il prend son temps vn iour d'Esté, & se hazarde à faire, ce qu'il n'auoit pas entrepris depuis deux ans: il fort de son Bourg & se traîne le mieux qu'il peut, tantost à quatre pates, tantost sur des potances: Mais les forces luy manquent bien-tost. Il s'adresse à la Sainte Vierge, & selon qu'il va redoublant ses prieres, il sent ses forces reuenir, avec vn surcroist de confiance & de courage. Enfin il arriue chez nous, ayant employé plus de quinze heures à faire trois lieues de chemin.

Entrant dans nostre Chapelle, son cœur est tout rempli de ioye. C'est icy, [94] pense-il, la maison de Dieu: c'est icy qu'il me fera misericorde: Mais toutesfois il n'ose demander la santé. Mon Dieu, dist-il, vous estes tout-puissant, faites vos volontez, & n'ayez pas d'égard aux miennes. Mais ie croy, &

taken possession of his heart, that then he had begun truly to know him; and that, ever since, he faced his miseries only with joy,—remembering that indeed he would be happy in Heaven.

Especially he had conceived a very tender affection [93] toward the Blessed Virgin, and missed not a day in reciting his Rosary, even at the crisis of his disease.

Among the discourses that had been addressed to him, he had been greatly touched by the miraculous cures which occur at Nostre Dame de Laurette;<sup>5</sup> and he had been told that, in our house at Sainte Marie, we kept a very beautiful image of that Blessed Virgin. In consequence of that, he conceived a lively hope that, if he could drag himself thither, or be brought thither, he would there experience the mercies of God. He chooses his time one Summer day, and ventures to do what he had not undertaken for two years. He leaves his Village, and drags himself as best he can, now on all fours, anon with a staff; but strength soon fails him. He addresses himself to the Blessed Virgin; and, according as he continues to increase his prayers, he feels his strength come back, with an increase of constancy and courage. Finally, he arrives at our abode, having employed more than fifteen hours to accomplish three leagues of road.

Coming into our Chapel, his heart is all filled with joy. “Here,” [94] thinks he, “is the house of God: it is here that he will show me mercy.” But, nevertheless, he dares not ask for health. “My God,” he said, “you are all-powerful; do your will, and have no regard for mine. But I believe, and doubt not that you can cure me.” That was all his prayer, which he repeated without growing weary,

ne doute point que vous ne puissiez me guerir. C'estoit là toute sa priere, qu'il repetoit sans se lasser, avec vne ferueur & vn respect, qui en donnoit à tous ceux qui le confideroient.

Quoy qu'il en soit, l'effet de sa priere nous fit paroistre qu'elle auoit esté exaucée: il se trouua parfaitement guery, & ce qu'il estima luy mesme, plus que sa guerison, il fut alors si éclairé & si remply de Dieu, que iamais il n'auoit veu la foy si belle, iamais n'auoit veu si clairement la vanité de cette vie; iamais n'auoit tant estimé le bon-heur qu'il possedoit d'estre Chrestien: Aussi estoit-ce de ces graces interieures dont il se conioüist avec nous, & dont il remercioit Dieu, plus que de sa fanté.

Il retourna en son Bourg dés le lendemain, sans baston & sans ayde, d'un pied & d'une démarche aussi ferme, que si iamais il n'eust eu aucun mal, & du depuis sa constance, son zele, sa deuotion, & l'amour [95] qu'il a pour ceux qui l'enseignent, & qui luy ont appris, dit-il, à cognoistre son Dieu; en un mot sa vie exemplaire, & vrayement digne d'un Chrestien, en un âge dans lequel la nature n'a de pante qu'à la débauche: tout cela nous fait esperer qu'il n'en demeurera pas là, & qu'il pourra un iour estre Apostre de son païs, & porter un feu plus diuin dans la nation du feu.

Quelques-uns se rangent à la foy quasi d'eux-mesmes; les autres ne se rendent qu'apres de longues resistances: les uns en recherchent long temps l'entrée, & avec bien des peines, les autres se verront dans le Ciel par un rencontre inopiné, & comme par hazard. La prouidence de Dieu est égale pour tous,



with a fervor and respect which was imparted to all those who were watching him.

Be this as it may, the effect of his prayer made manifest to us that it had been heard,—he found himself perfectly cured; and—what he himself esteemed more than his cure—he was then so enlightened and so filled with God that never had he seen the faith so glorious, never had he seen so clearly the vanity of this life, never had he so highly esteemed the blessing which he possessed in being a Christian. Accordingly, it was for these inward graces that he rejoiced with us, and for these he thanked God more than for his health.

He returned to his own Village as early as the next day, without a stick and without aid, with a step and gait as firm as if he had never had any ailment; and since then his constancy, his zeal, his devotion, and the love [95] which he has for those who teach him, and who have taught him, he says, to know his God,—in a word, his exemplary life, truly worthy of a Christian, at an age during which nature has no inclination except for excess,—all that causes us to hope that he will not stop there, and that he will be able one day to be an Apostle for his own country, and carry a more divine fire into the nation of fire.

Some take their stand for the faith almost of themselves; others yield themselves up only after long resistance. Some long seek the entrance thereto, and with many pains; others will see themselves in Heaven by an unexpected encounter, and as if by chance. The providence of God is alike for all; but it appears to us more gracious in the case of the latter, because we see in it something inexpressibly more divine.

mais elle nous paroît plus aimable en ceux-cy, à cause que nous y voyons ie ne sçay quoy de plus diuin.

La conuerfion d'un bon vieillard âgé de quatre-vingt ans, du Bourg de faint Ioseph, est de ce nombre. Un de nos Peres estant en vne cabane d'infideles, entend sonner la cloche, qui appelloit les Chrestiens à la Messe: Il faut, dist-il, que j'aille aux prieres; & adiousté en riant, [96] pour un tel (nommant ce vieillard) il n'a pas enuie d'y venir. Pour quoy non, respond l'infidele: ça que j'aille avec toy! Le Pere est surpris de voir cét homme qui le fuit, & se presente pour entrer avec les Chrestiens: mais comme il croit que ce ne soit qu'un trait de gaillardise, il le renuoye pour vne autre fois. Le vieillard attend patiemment à la porte, & la Messe finie, demande qu'on ayt pitié de luy, & qu'au moins on luy apprenne quelque mot de priere. Le soir il se presente, & continuë sans se lasser des delays qu'on luy apportoit. Enfin sa constance luy fait trouuer entrée au lieu destiné pour les Catechumenes. La feste de Noël estant venuë, cét homme presse qu'on le baptise: le Pere voulant éprouuer dauantage sa foy, & differer plus long-temps son Baptesme, le renuoye à nostre maison de sainte Marie, s'il desire estre baptisé, c'estoit l'obliger à vne condition impossible au iugement du Pere, l'engageant à faire un chemin de cinq ou six lieües, dans le temps le plus rigoureux de l'année, & par des neiges haultes de trois & quatre pieds, d'où fouuent les ieunes gens les plus robustes ont peine de se retirer. Mais [97] la foy de ce bon vieillard luy donna des forces, & toutes ces montagnes de neiges, ne peurent esteindre sa ferueur.

The conversion of an old man aged eighty years, of the Village of saint Joseph, is of this number. One of our Fathers, being in a cabin of infidels, hears the bell ring which was calling the Christians to Mass. "It is necessary," he said, "that I go to prayers;" and adds, smiling, [96] "as for such a one" (naming this old man), "he has no desire to come thither." "Why not?" answers the infidel; "come, now, let me go with thee!" The Father is surprised to see this man following him and presenting himself to enter with the Christians; but as he supposes that it is only a piece of merriment, he sends him away for another time. The old man patiently waits at the door, and, Mass ended, asks that they have pity on him, and that at least they teach him some word of prayer. At evening, he presents himself again, and continues without growing weary of the delays which were imposed upon him. Finally, his constancy enables him to find admission to the place intended for the Catechumens. The feast of Christmas having come, this man urges that he be baptized; the Father, wishing to try his faith still further, and to postpone his Baptism longer, sends him away to our house at sainte Marie, if he desire to be baptized. This was binding him to a condition that was impossible, in the Father's judgment,—obliging him to make a journey of five or six leagues, at the most rigorous time of the year, and through snows three and four feet deep, from which often the most robust young men find it hard to extricate themselves. But [97] the faith of this good old man gave him strength, and all those mountains of snow could not quench his fervor.

Seeing himself baptized, he thinks no more but of

Se voyant baptisé, il ne songe plus qu'à la mort : il quitte les festins & les autres diuertiffemens les plus licites, craignant de s'y voir engagé en quelque faute de surprise : ses pensées ne sont que de Dieu, tâchant d'apprendre les prières, & se faisant instruire avec une simplicité d'enfant, quoy que ce fut un homme d'excellent iugement & de considération parmy les siens. Sa memoire luy estant infidele, en un âge plus propre à oublier, qu'à apprendre ; sa bonne volonté luy fournit un moyen qui luy seruit de liure & d'écriture. Il eust recours à ceux de sa cabane, quoy qu'infideles : Tu me feras refouuenir de ces trois mots, disoit-il à sa femme ; & toy, s'adressant à sa fille, n'oublie pas ces trois autres ; & ainsi alloit partageant à diuerses personnes ce qu'il vouloit apprendre ; se le faisant repeter tres-souuent, & retenant pour soy ces deux mots, IESVS taitenr, Iesus ayez pitié de moy ; qui estoit son aimable priere, & qu'il repetoit mille fois la journée.

Alors tout le Bourg estant dans le plus [98] fort des ceremonies diaboliques, & d'une solemnité superstitieuse, que les infideles nomment Onnonhouaroïa, c'est à dire, folie publique & renuersement de teste : il arriua une puissante émeute contre les Chrestiens, & desia on auoit leué la hache sur celui de nos Peres qui a soin de cette Mission, si un Chrestien ne se fust ietté entre-deux, pour parer ou recevoir le coup : & en effet quelques-uns furent rudement frappez, & la hache des infideles donna quasi à cette Eglise un martyr ; mais elle ne fit son coup qu'à demy, n'ayant tiré que le sang, & non pas la vie toute entiere, d'un bon Chrestien, nommé Laurent Tandoutfont.

death; he gives up the feasts and the other diversions, even the most lawful,—fearing to see himself unawares involved there in some fault. His thoughts are only of God, as he tries to learn the prayers, and has himself instructed with the simplicity of a child,—though he was a man of excellent judgment, and of influence among his own people. His memory being faithless to him, at an age more apt to forget than to learn, his good will furnished him a means which served him as book and writing. He had recourse to those of his cabin, though infidels. “Thou wilt remind me of these three words,” he said to his wife; “and thou,”—addressing his daughter,—“do not forget these three others.” And thus he proceeded dividing among several persons what he wished to learn, having it repeated to him very often and retaining for himself these two words, *JESOUS taitenr*,—“Jesus have pity on me,” which was his best-loved prayer, and which he repeated a thousand times a day.

Then, the whole Village being at the [98] height of diabolical ceremonies, and of a superstitious solemnity which the infidels name *Onnonhouaroia*,—that is to say, a public madness, and a disorder of the brain,—there occurred a dangerous commotion against the Christians. Already the hatchet had been raised against that one of our Fathers who has charge of that Mission,—if a Christian had not thrown himself between them, to parry or to receive the blow. In fact, some were rudely struck, and the hatchet of the infidels almost gave to this Church a martyr; but it only half dealt its blow, having drawn only the blood, and not the whole life, of a good Christian named Laurent Tandoutsont.



Ce bon vieillard fraîchement baptisé, à la nouuelle qu'il eut de cette esmeute, se mit à chanter incontinent à la façon des captifs qui sont destinez pour les flammes, accourut vers la Chappelle où estoit le plus fort de la sedition, disant pour le fuiet de sa chanson, l'iray aujourd'huy dans le Ciel, ie mourray en la compagnie de mes freres, Iesus aura pitié de moy.

En effet, il estoit proche de sa mort, [99] mais non pas d'une mort si violente. Il tombe apres cela malade, & aussi-tost enuoye querir le Pere, le prie de le disposer à mourir en bon Chrestien, disant qu'il ne craignoit que le peché, ou que venant à perdre le iugement, sa femme & tous ses parens infideles, n'eussent recours pour sa santé au diable & aux superstitions du païs. Il les appella tous, les exhorta à embrasser la foy, & leur témoigna qu'il renonçoit à toutes les choses deffenduës aux Chrestiens, qu'il desiroit estre enterré en terre Sainte, qu'il mouroit volontiers, & dans une ferme esperance d'estre à iamais bien-heureux dans le Ciel: qu'ils redoutassent le feu d'Enfer; qu'il ne desiroit plus qu'on luy parlaist d'aucune chose de ce monde, qu'il ne vouloit songer qu'à Dieu. Et en effet, il ne rendit plus du depuis aucune responce à sa femme & à ses enfans, à plusieurs questions qu'ils luy firent; son cœur demeurant tout entier pour les choses du Ciel, & sa langue luy estant fidele en ce point, iusqu'au dernier soupir, qu'il rendit apres ces paroles, qui estoient celles de son cœur, [100] Iesus ayez pitié de moy.

Vn peu auant que de mourir le Pere estant seul prez de luy, ce bon Chrestien luy demanda qui estoit vn ieune homme d'une rare beauté, qui se tenoit à son



This good old man, recently baptized, at the news that he had of that commotion, straightway began to sing in the manner of the captives who are destined for the flames, and ran toward the Chapel, where was the brunt of the sedition, saying, for the theme of his song, "I shall go to-day into Heaven; I shall die in the company of my brothers; Jesus will have pity on me."

In fact, he was near his death, [99] but not a death so violent. He falls sick after that, and immediately sends for the Father, and begs him to prepare him for death as a good Christian—he saying that he feared only sin, or that, coming to lose his faculties, his wife and all his infidel relatives might have recourse, for his health, to the devil and to the superstitions of the country. He called them all, exhorted them to embrace the faith, and declared to them that he was renouncing all the things forbidden to the Christians; that he desired to be buried in Holy ground; that he died willingly, and in a firm hope of being forever blessed in Heaven; that they should dread the fire of Hell; that he no longer desired that one should speak to him of anything in this world,—that he wished to think only of God. And, in fact, he no longer from that time rendered any answer to his wife and his children, to several questions which they put to him,—his heart remaining undivided for the things of Heaven, and his tongue being faithful to him in this point, even to the last sigh, which he breathed after these words, which were those of his heart, [100] "Jesus, have pity on me."

A little before dying, the Father being alone near him, this good Christian asked him who was the young man, of rare beauty, who stood at his side,

coûté, & qui seulement à le voir, luy rauiffoit le cœur de ioye. Le Pere luy respondit qu'il n'y auoit personne. Non, non, repartit-il, ie n'ay perdu ny les yeux, ny le iugement, ie le voy tout proche de toy, il t'accompagne, & ie connois à son vifage, qu'il vient pour m'affifter à bien mourir: ayez tous deux foin de mon ame. Nous n'en fçauons pas dauantage, mais nous n'ignorons pas que les Anges Gardiens de ces bons Neophytes, ne trauaillent bien plus que nous à conduire leurs ames au Ciel.

Voicy vn coup de la misericorde de Dieu. Vn des plus grands ennemis de la foy, dans la Miffion de Saint Ignace, se trouuant proche de la mort, se sent touché du Ciel, à la premiere veuë du Pere qui alloit pour luy parler de son falut. Helas, dit-il au Pere, que Dieu est bon, mefme aux impies, puis qu'il t'amene icy pour me faire vne [101] grace à la mort, dont ie m'estois rendu indigne: Le luy demande pardon de tout mon cœur, & à toy ie te demande le Baptefme, ie detefte les pechez de ma vie paffée, & ie croy fermement les veritez que vous prefchez, autant que cy-deuant i'en reffentois d'horreur, & que ie blasphemois contr'elles. Haſte-toy de me baptifer, car ſi i'ay veſcu en impie, ie veux mourir en bon Chreſtien. Le Pere eſt heureuſement eſtonné; & la maladie le preſſant, il ne peut differer plus long-temps le Baptefme, apres lequel le malade tomba bien-toſt comme en vne agonie mortelle.

Vne heure auant qu'il rendit l'ame, les infideles ayans pris à party le Pere, & le voulans chaffer dehors, ce Moribon retourne tout d'un coup à foy, recouure la parole, prend la cauſe du Pere, & ſon zele

and who, merely to look upon, enraptured his heart with joy. The Father answered him that there was no one. "No, no," he replied, "I have lost neither eyes nor judgment; I see him quite near thee. He accompanies thee; and I know by his face that he comes to help me to die well; do both of you have a care for my soul." We know nothing more of this, but we are not ignorant that the Guardian Angels of these good Neophytes labor, much more than we, to guide their souls to Heaven.

Here is an act of the mercy of God. One of the greatest enemies of the faith in the Mission of Saint Ignace, chancing to be near death, feels himself influenced from Heaven, at the first sight of the Father who was going to speak to him of his salvation. "Alas!" said he to the Father, "how good is God, even to the impious, since he brings thee hither in order to grant me [101] at death a favor of which I had rendered myself unworthy! I ask him for pardon with all my heart, and of thee I ask Baptism. I detest the sins of my past life, and I firmly believe the truths you preach, just as much as heretofore I felt horror of them, and blasphemed against them. Hasten to baptize me; for, if I have lived as an impious man, I wish to die as a good Christian." The Father is astonished, but happily; and, the sickness urging him, he can no longer postpone the Baptism, after which the patient soon fell, as it were, into a death-agony.

An hour before he gave up his soul, the infidels having gained the advantage over the Father, and trying to drive him out,—that Dying man all at once returns to himself, recovers speech, and takes up the Father's cause. His zeal even gave him quite enough

luy donna bien affez de forces, pour dire à ces impies d'un accent vigoureux, qu'ils eussent eux-mêmes à fortir; qu'ils allassent à leurs semblables, leur annoncer, que Dieu faisoit misericorde à celuy qui auoit blasphémé plus qu'eux, qu'ils redoutassent [102] ces flammes d'Enfer, s'ils n'y vouloient bruler pour vne eternité: que pour luy, son ame s'en alloit au Ciel, qu'il y feroit à iamais bien-heureux, & qu'il mourroit dans cette viue confiance des infinies bontez de Dieu. Apres cela il tourna ses paroles & ses yeux vers le Ciel, avec des colloques tout remplis de foy & d'amour, & en finissant ses prieres, il acheua sa vie. Il se nommoit François Saentarendi.

strength to say to those impious ones, in energetic tones, that they themselves would have to go out; that they should go to their fellows, to announce to them that God was granting mercy to him who had blasphemed more than they; that they should dread [102] those flames of Hell, unless they wished to burn in them for an eternity; that, for his part, his soul was on its way to Heaven; that he would be forever blessed there, and that he would die in this lively confidence of the infinite goodness of God. After that, he turned his words and his eyes toward Heaven, with colloquies wholly filled with faith and love; and, in finishing his prayers, he finished his life. He was named François Saentarendi.

## CHAPITRE VII.

## DE LA MISSION DU SAINT ESPRIT.

**L**E Pere Claude Pijart, & le Pere Leonard Gareau, qui auoient hyuerné avec les Algonquins, fur les riuages de nostre grand lac, & au milieu des neiges qui courrēt ces païs plus de quatre ou cinq mois, fuiurent ces mesmes peuples tout le long de l'Efté, fur les roches nuës qu'ils habitent, exposez aux ardeurs du Soleil, & ainfi passerent avec eux quasi toute l'année derniere.

[103] Dieu voulut signaler le commencement de leur course par vne grace qu'il leur fit, les retirant tous deux des portes de la mort. Ils nous auoient quitté à la fin du mois de Nouembre: apres quatre ou cinq iournées de chemin, qu'ils eurent à combattre les vents, les neiges, & les glaces qui commençoïēt à se former de toutes parts, ils se virent contrains de quitter leur canot; encore éloignez plus de trois lieuës du lieu où ils pretëdoiēt aborder. Ils se iettent deffus ces glaces, qui pour vn tēps les foultiennent avec assez de fermeté: mais qu'elle affeurance fur vn paué si infidele? En vn moment tout creue sous leurs pieds, & se trouuent dans vn abisme d'eau sans fond. La terre leur manquant, ils ont recours au Ciel, & à l'affistance de la tres-Sainte Vierge: A ce mesme moment vn ieune homme de nos domestiques, qui les accompagnoit, & vn de leurs Chrestiens Sauuages, qui tous deux auoient pris le



## CHAPTER VII.

## OF THE MISSION OF THE HOLY GHOST.

FATHER Claude Pijart and Father Leonard Gareau, who had wintered with the Algonquins on the shores of our great lake, and in the midst of the snows which cover these countries more than four or five months, followed those same tribes throughout the Summer, upon the bare rocks which they inhabit, exposed to the heat of the Sun; and thus spent with them almost all the past year.

[103] God chose to signalize the beginning of their expedition by a favor which he showed them, in withdrawing them both from the gates of death. They had left us at the end of the month of November; after four or five days' journey,—in which they had to combat the winds, the snows, and the ice, which was beginning to form in every direction,—they saw themselves constrained to leave their canoe, still distant more than three leagues from the place where they were aiming to land. They cast themselves upon those pieces of ice, which for a time sustain them with sufficient firmness: but what assurance is there upon a pavement so faithless? In a moment everything breaks beneath their feet, and they find themselves in a bottomless depth of water. The earth failing them, they have recourse to Heaven, and to the assistance of the most Blessed Virgin. At this same moment, a young man, one of our domestics, who accompanied them, and one of their

deuant, font eſtonnez regardant en arriere, de les voir abifmez dans ces glaces: ils craignent de perir eux-mefmes, plus qu'ils n'ont d'eſperance de [104] pouuoir leur donner ſecours, ce lieu eſtant inacceſſible. Ils leur iettent quelques cordes du plus loin qu'ils peuuent; mais chaque effort qu'ils font pour les retirer du naufrage, ils les voyent retomber plus lourdement dans de nouuelles ruines de cette mer glacée. Enfin Noſtre Seigneur les aſſiſta lors qu'ils auoient quaſi perdu toute eſperance; ayans trouué vn glace aſſez ferme, qui les receut heureuſement, d'où par apres tranſpercez d'eau de toutes parts, & demy morts de froid; ils trouuerent toutesfois le moyen de ſe traifner de glace en glace, de danger en danger, en vn lieu d'aſſurance.

Il falloir qu'ils deuffent tous la vie à la tres-Sainte Vierge. Trois iours apres ce ieune homme François, qui les auoit ſecouru ſi charitablement, s'égara dans les bois ayans perdu ſes piſtes, & les chemins que la neige nouuellement tombée auoit entierement couuert. La nuit venue augmente ſon mal-heur: d'arreſter, c'eult eſté pour le tranſir de froid: plus il auance, plus il s'égare, ne ſçachant plus où il [105] marchoit. Il eſt errant toute la nuit, & iuſqu'à deux heures apres midy du lendemain, iour de l'Immaculée Conception de la Vierge. Enfin n'en pouuant plus de froid, de faim, de l'affitude, il s'arreſte reſolu à la mort. Mais pour mourrir dans les ſentimens de deuotion, qui alors poſſedoient dauantage ſon cœur, il eut recours à cette Mere de miſericorde, luy recitant: *Sub tuum præſidium confugimus ſancta Dei genitrix*: En meſme temps il apperçoit de loin, vn petit rayon de chemin, & ſe ſent vn ſurcroit

Savage Christians, who had both gone on ahead, are astonished, looking back, to see them plunged into those masses of ice; they fear to perish themselves, more than they have hope of [104] being able to give them help, since that place was inaccessible. They throw some ropes to them, from as great a distance as they can; but, at each effort which they make to withdraw them from the wreck, they see them fall back more heavily into new ruins of that icy sea. Finally, Our Lord assisted them, when they had almost lost all hope, and they found a piece of ice fairly firm, which received them safely. From this, afterward, soaked with water clean through, and half-dead with cold, they nevertheless found means of dragging themselves from ice to ice, from danger to danger, to a place of safety.

All of them were obliged to owe their lives to the most Blessed Virgin. Three days afterward, that young Frenchman who had so charitably succored them went astray in the woods, having lost his trail and the roads, which the newly-fallen snow had entirely covered. The coming night augments his misfortune; to stop, would have been to chill him with cold; the more he advances, the more he goes astray, no longer knowing where he [105] is walking. He is wandering the whole night, and even until two o'clock in the afternoon of the next day.—the day of the Immaculate Conception of the Virgin. Finally, exhausted with cold, hunger, and weariness, he stops, resolute to face death. But, in order to die in the sentiments of devotion which were then further possessing his heart, he had recourse to that Mother of mercy, reciting to her, *Sub tuum præsidium confugimus sancta Dei genitrix*. At the same time he

de forces, autant qu'il en falloit, pourfuiuant cette route égarée, fortir de fon égarement, & enfin retrouver les deux Peres, & les Algonquins, qui defia l'auoient defefperé, l'ayant esté chercher par tout, & n'ayans pû le rencontrer.

Là ils fe firent pour eux trois vne petite cabane d'écorces de bouleau, fous laquelle ils demeurèrent iufqu'à la fin des neiges, qui fut le feptième de May, & dās laquelle ils furent confolez en leur extreme pauureté, de n'y paffer aucun iour fans y dire la Meffe, la conftance & la ferueur de leurs Chreftiens, anima leur courage; leur ioye s'acreut à la veuë de quelques [106] enfans qu'ils enuoierent au Ciel, apres le fainct Baptefme: & pour recompenfer abondamment toutes leurs peines, il plût à noftre Seigneur les benir d'un petit commencement qu'ils donnerent à l'Eglife des Achirigouans.

Outre les Nipiffiriniens, auxquels depuis quelques années on auoit annoncé la foy, & dont quelques-vns de remarque eftoient defia Chreftiens, il fe trouua par bon-heur dans cét hiuernement, vne autre nation d'Algonquins, nommez Achirigouans; dont le païs tire vers l'Occident, approchant des peuples du Sault, des Aoueatsiouaenronnon, c'eft à dire qui habitent les coftes de la Mer; & d'autres nations tres nombreufes, avec lefquelles ils ont leur principal commerce, & de tres-grandes habitudes. Nous fouhaitions depuis long-temps de gagner à la foy quelqu'un de cette nation, afin par ce moyen de donner entrée à l'Euangile vers tous ces autres peuples, qui iamais n'en ont eu connoiffance: Mais il falloit que ce fuit Dieu qui fift le coup, & qui choifift fon temps, lors que nous y penfions le moins.

perceives from afar a little streak of road, and feels an increase of strength,—as much as was needed, by following up this isolated route, to issue from his bewilderment, and at last to find again the two Fathers and the Algonquins, who had already despaired of him, having gone to seek him everywhere, and not having been able to meet him.

There they made for these three a little cabin of birch bark, under which they sojourned until the end of the snows,—which was the seventh of May, —and in which they were consoled in their extreme want by not passing any day without saying Mass in it. The constancy and fervor of their Christians animated their courage; their joy was increased at the sight of some [106] children whom they sent to Heaven, after holy Baptism; and in order to recompense with abundance all their hardships, it pleased our Lord to bless them with a little beginning which they gave to the Church of the Achirigouans.

Besides the Nipissiriniens,—to whom, for some years past, the faith had been announced, and among whom certain notable persons were already Christians,—there was present, by good fortune, in these winter quarters another nation of Algonquins, named Achirigouans. Their country extends toward the West, approaching the tribes of the Sault; the Aoueatsiouaenronnon,—that is to say, “who inhabit the coasts of the Sea;”<sup>6</sup> and other very numerous nations, with whom these have their principal trade and very close association. We had long been desiring to win to the faith some one of this nation, that we might, by that means, furnish entrance for the Gospel toward all those other tribes, who have never had acquaintance with it; but it was necessary that God

Vn de ces Achirigouans, qui auoit entendu [107] quelque chose de nostre foy, vint se presenter à nos Peres. Je ne sçay qui me pouffe, dist-il, ie ne sçay qui m'éclaire, & qui me touche au cœur, mais ie voy bien que la foy est aimable, ie voy bien qu'il y a vn Dieu, & ie me fens des forces assez pour me refoudre à l'honorer, & à luy obeïr en tout ce que vous me direz de sa part: Je suis à vous, parce que ie veux estre tout à luy: Dites-moy ce que i'ay à faire, & refusez moy de m'instruire, si iamais ie refuse de vous obeïr.

Nos Peres, en l'instruisant, trouuent vn esprit tout disposé à nos mysteres, vne volonté qui ne resiste à rien, & vn courage qui surmonte & qui rompt dès ce premier moment, tout ce qui peut s'opposer à sa foy: ils voyent bien que le saint Esprit est son Maistre plus qu'eux, & que rendant vn cœur si souple, il ne demande point des longueurs, ny les retardemens ordinaires. Ils le baptisent au bout de six semaines, quoy que nous attendions en la plupart, des épreuues d'un & de deux ans, ils luy donnent le nom de Leonard, son furnom Algonquin est Mixisoumat: & pour dire de luy beaucoup, & quasi tout, en peu de mots; du depuis on n'a pas apperçeu [108] en luy aucune ombre de faute.

Le lendemain de son Baptesme, il plût à Dieu l'éprouuer assez rudement: vn sien fils unique encore à la mamelle, tomba griéuement malade: tous ses parens songent aussi tost à recourir au diable, & aux superstitions du païs. Ils reprochent à ce nouveau Chrestien, que sa foy commence bien tost à attirer le malheur dessus sa famille, qu'il quitte la priere, & que son enfant guerira. Non, non, dit-il; mais



should be the one to give the impulse, and choose his own time when we were least thinking of it.

One of those Achirigouans, who had heard [107] something of our faith, came to present himself to our Fathers. "I know not who impels me," said he; "I know not who enlightens me, and who touches me at heart; but I see well that the faith is desirable. I see well that there is a God; and I feel strength enough to resolve to honor and obey him in all that you shall tell me on his part. I am yours, because I wish to be altogether his. Tell me what I have to do, and refuse to instruct me if ever I refuse to obey you."

Our Fathers, in instructing him, find a spirit wholly inclined to our mysteries, a will which resists nothing, and a courage which surmounts and which breaks, from this first moment, everything that can oppose itself to his faith; they see well that the holy Ghost is his Master more than they, and that, rendering a heart so pliable, he does not require long instruction, or the usual delays. They baptize him at the end of six weeks; although we expect, in the case of most, probations of one and two years. They give him the name of Leonard,—his Algonquin surname is Mixisoumat; and —to say of him a great deal, and nearly everything, in few words—since then we have not perceived [108] in him any shadow of fault.

The day after his Baptism, it pleased God to try him somewhat severely; an only son of his, still at the breast, fell grievously sick. All his relatives immediately think of having recourse to the devil, and to the superstitions of the country. They reproach this new Christian, that his faith is beginning very soon to draw misfortune upon his family; they tell

bien plutoſt mes prieres le gueriront, ſi Dieu le veut. En effet il ſe mit en priere, & ſon fils recouura vne fanté ſi prompte, que nos Peres ont iugé que la foy de ce bon Neophyte auoit merité cette faueur du Ciel.

Sept ou huit mois apres ce meſme enfant retomba vne autre fois malade; Ce bon Chreſtien voyant ſa femme & tous ſes parens deſolez, eût recours au meſme Medecin: Le ſoir en faiſant ſes prieres, Mon Dieu, ſ'écria-il, Mon fils eſt plus à vous, qu'à moy; diſpoſez comme il vous plaira, ſoit de ſa vie, ſoit de ſa mort, car rien ne vous eſt impoſſible: le lendemain matin l'enfant ſe trouua parfaitement guery.

[109] Vn autre iour faiſant chemin ſur les glaces de noſtre grand lac, avec vn infidele, tous deux chargez de bled, autant qu'ils pouuoient en porter; ſon compaſſon tomba ſi rudement, & ſe bleſſa ſi fort, que demeurant eſtendu ſur la place, & faiſi d'un aſſoupiffement profond, ce bon Chreſtien ne ſçauoit plus quel conſeil prendre, ſinon de quitter là ſa charge, & traîner comme il pourroit deſſus les glaces, cét homme eſtropié. Il ſe jette à genoux au milieu de cette campagne glacée, & leuant les yeux vers le Ciel: Mon Dieu, dit-il, vous pouuez le guerir, ie vous en prie, ſi vous agreez ma priere. A l'heure meſme il ſe vit exaucé. Son camarade reuiet à foy, & ſe leue auſſi vigoureux que ſi ſa cheute & ſa bleſſûre n'eût eſté rien qu'un ſonge. L'eſtonnement les faiſit également tous deux: mais le Chreſtien prend la parole, & reconnoiſſant bien la main qui faiſoit ce coup de merueille; Mon camarade, luy dit-il, i'ay prié Dieu qu'il eût ſoin & de toy & de moy; c'eſt luy qui t'a guerri, commence aujourd'huy à reconnoiſtre ſon pouuoir, & ſi tu veux qu'à iamais il te

him that he shall quit prayer, and his child will get well. "No, no," he says; "but much rather my prayers will cure him, if God will." In fact, he proceeded to pray, and his son recovered health so rapidly that our Fathers have concluded that this good Neophyte's faith had merited this favor of Heaven.

Seven or eight months later, this same child again fell sick. That good Christian, seeing his wife and all his relatives desolate, had recourse to the same Physician. At evening, on saying his prayers, he exclaimed, "My God, my son is more yours than mine; dispose as you shall please, of either his life or death, for nothing is impossible with you;" the next morning the child was found to be perfectly cured.

[109] Another day, while journeying over the ice of our great lake with an infidel,—both laden with corn, as much as they could carry,—his companion had so severe a fall, and wounded himself so seriously, that he remained prostrate on the spot, and was seized with a deep stupor. This good Christian no longer knew what counsel to take, unless to leave there his load, and to drag, as he should be able, that lame man over the ice. He throws himself on his knees in the midst of that icy plain, and says, lifting his eyes toward Heaven: "My God, you can heal him; I pray you to, if you accept my prayer." At the very time, he saw that he had been heard. His comrade returns to himself, and rises, as vigorous as if his fall and his wound had been nothing but a dream. Astonishment seizes both alike; but the Christian begins to speak, and, well recognizing the hand which did this act of wonder, "My comrade," he says to him, "I have prayed to God that he should take care both of thee and of me; it is he who has healed

fasse miséricorde, fuy moy dedans la foy, & fay toy instruire [110] dès que nous ferons arriuez. Ils se mettent en prieres, ils reprennent leur charge, pourfuiuent leur chemin: & cette guerison si extraordinaire fut scelée de la marque de celles qu'on doit attribuer à Dieu seul, ramenant à nos Peres vn bon catechumene d'un mauuais infidele.

Mais la ferueur du zele qui anima l'Eglise des Nipissiriniens hyuernante en ce mesme lieu, me paroît vn effet non moins sensible des graces abondantes du Saint Esprit, sur cette Mission qui l'a pris nommement pour son protecteur, & qui porte son nom.

Tous les Demons & tout l'Enfer s'estoient ce semble déchaînez contr'elle: les infideles & tous les parens des Chrestiens s'opposoient à leur foy avec tant d'opiniastreté; qu'un iour se voyans tous ensemble, également lassez de tant d'attaques, ils sembloient perdre cœur & succomber dedans ces peines. Leur silence profond à tout ce que nos Peres pouuoient dire pour les encourager, leurs visages abbatus, & leurs soupirs plains de langueur, qui estoient toute leur responce, montroient [111] assez la violence de la tentatiõ, & le peu de resolution qui leur restoit pour soutenir le reste de l'orage qui alloit tousiours augmentant. Nos peres voyans que leurs paroles n'entroient pas iusqu'au fond de l'ame, ont leur recours à la priere & à l'assistance du Ciel. Apres vn long silence de part & d'autre, voila tout d'un coup ces Chrestiens éclairez tous ensemble d'une lumiere qui leur descend du Ciel, qui remplit leur esprit, & anime leur cœur d'un courage qui leur est inconnu. Et quoy! dirent-ils tous de compagnie, où sommes nous? Que pensons-nous? Puisque Dieu se met avec

thee. Begin to-day to acknowledge his power; and, if thou desire that he shall forever show thee mercy, follow me in the faith, and have thyself instructed [110] as soon as we shall have arrived." They betake themselves to prayers; they resume their load, and pursue their way: and this cure, so extraordinary, was sealed with the mark of those which one must attribute to God alone,—bringing back to our Fathers a good catechumen instead of a mischievous infidel.

But the fervor of the zeal which animated the Church of the Nipissiriniens wintering in this same place appears to me a not less perceptible effect of the abundant graces of the Holy Ghost upon this Mission, which has taken him especially for its protector, and which bears his name.

All the Demons and all Hell had, it would seem, unchained themselves against it: the infidels, and all the relatives of the Christians, were opposing themselves to their faith with so much stubbornness that one day these, seeing themselves all together, equally weary of so many attacks, seemed to lose heart and to succumb within these difficulties. Their profound silence at everything which our Fathers could say to encourage them, their dejected faces, and their sighs full of languor, which were their whole response, showed [111] sufficiently the violence of the temptation, and the little resolution which remained to them in order to sustain the rest of the storm, which was continually increasing. Our fathers, seeing that their words enter not into the depth of the soul, have recourse to prayer and to the assistance of Heaven. After a long silence on both sides, lo, all at once these Christians are enlightened, all together, with a light which comes down



nous, pourquoy craignons-nous nos foibleffes? Al-lons trouuer nos Capitaines & tous les infideles; & qu'ils fçachent ce que nous fommes maintenant, ce que nous voulons estre, & quels doiuent estre ceux qui apres nous embrasseront la foy.

En vn mot, le Saint Efprit les poffeda fi plaine-ment, & la ferueur de leurs refolutions les pouffa fi auant dans la nuit, qu'ils [la] pafferent quasi entiere à s'animer de ce zeile qui les emportoit, [112] ne trou-uans plus que des douceurs, des plaisirs, & les delices de leur cœur, en tout ce qui auparauant leur paroif-foit infupportable. En fuite de cela ils se presen-tent d'eux-mesmes à faire vne confession generale. Ce fut bien assez à nos Peres de fuiure les mouuemens du Saint Efprit: lors que Dieu parle au cœur, il vaut mieux que les hommes se taisent.

Après leurs deuotions, ils se leuent, tous animez, ils vont trouuer les principaux de leur nation; & le plus confiderable des Chrestiens, nommé Eustache Alimoueckan, prennant la parole pour tous, pouffa ses sentimens avec tant de ferueur, qu'il fut aisé de voir que Dieu seul auoit fait ce changement si prompt, qui n'auoit rien de la nature.

Vn autre bon Chrestien, nommé Estienne Man-gouch, voulant rendre cette resolution encore plus publique, fit vn festin fort solemnel, auquel il appella les plus notables des infideles, & ceux-là nomme-ment, qui ont soin parmy eux des ceremonies diabo-liqués, & qui consultent les Demons. [113] Le vous ay appelez, dit ce feruent Chrestien, pour vous faire fçauoir nos desseins, & quels nous fommes mainte-nant. Nous estions des demy-Chrestiens, lors que vos calomnies & la crainte des hommes, nous



to them from Heaven, which fills their minds, and animates their hearts with a courage which is unknown to them. "What!" said they all in company, "where are we? What are we thinking? Since God sides with us, why do we fear our weakness? Let us go to find our Captains and all the infidels; and let them know what we are now, what we wish to be, and what are to be those who after us shall embrace the faith."

In a word, the Holy Ghost possessed them so fully, and the fervor of their resolutions carried them so far into the night, that they passed it almost entirely in animating one another with this zeal which was carrying them forward,—[112] finding no more aught save sweetness, pleasures, and the delights of their hearts in all that which previously appeared to them unendurable. In consequence of that, they present themselves of their own accord, to make a general confession. It was indeed enough for our Fathers to follow the impulses of the Holy Ghost; when God speaks to the heart, it is more profitable that men keep silent.

After their devotions, they rise, all animated; they go to find the principal persons of their nation; and the most prominent of the Christians, named Eustache Alimoueckan, taking the floor for all, uttered his sentiments with so much fervor that it was easy to see that God alone had caused this so speedy change, which had nothing of nature about it.

Another good Christian, named Estienne Mangouch, wishing to render this resolution still more public, made a very solemn feast, to which he called the most notable among the infidels, and those especially who have charge among them of the diabolical

donnoient de la peine. Perdez maintenant la pensée d'ébranler la fidélité que nous deuons à Dieu, nous ferons Chrestiens tout à fait, & n'aurons plus de crainte que de Dieu feul, & du peché. Il leur fit vn discours bien long des excellences de la foy, du Paradis & de l'Enfer, & des commandemens de Dieu, adioustant à chaque chose deffenduë, que pour iamais ils renonçoient à ce peché, & que plustost on leur arracheroit l'ame du corps, que de leur cœur vn consentement à vne offense contre Dieu.

Quelques infideles ayans voulu proposer leurs sentimens contre la foy, receurent des reparties si promptes & si preffantes, que pas vn n'osant plus s'opposer à eux, en fut contraint de louer leur courage; n'ayant, dit-on, qu'une chose à se plaindre d'eux; de ce que leurs parens apres leur mort, ne pourroient plus enseuelir leurs corps, selon leurs anciennes coustumes. Peu nous importe de ce qu'on fera de nos corps apres la mort, respondirent [114] ces bons Chrestiens: quelque part où nous puissions estre, Dieu sçaura nous resusciter: C'est-là l'appuy de nostre foy, & l'unique pensée que nous ayons pour nos corps, apres cette vie.

Depuis ce temps-là, cette petite Eglise a tousiours augmenté sa ferueur, & sur tout est entrée dans des sentimens d'une deuotiõ particuliere, à l'endroit de nostre Seigneur. Quand quelqu'un me demande quelque chose, où ie voy du peché, disoit vn iour vn d'eux, ie le refuse & m'en retire avec horreur, parce que i'aime Iesus: & quand on me prie de quelque chose que ie puis accorder, ie me porte à faire plaisir, parce que i'aime Iesus, & ie songe que c'est à luy feul, que ie veux plaire iusqu'à la mort.

ceremonies, and who consult the Demons. [113] "I have called you," says this fervent Christian, "in order to have you know our designs and what we are now. We were half-Christians when your calumnies and the fear of men gave us trouble. Lose now the thought of shaking the fidelity which we owe to God,—we will be Christians altogether, and will have no more fear but of God alone, and of sin." He gave them a very long discourse on the excellence of the faith, on Paradise and on Hell, and on the commandments of God,—adding to each forbidden thing, that they forever renounced that sin, and that rather should the souls be wrested from their bodies, than from their hearts a consent to an offense against God.

Some infidels, having attempted to propose their sentiments against the faith, received replies so prompt and so urgent that one, not daring longer to oppose himself to them, was constrained to praise their courage,—having, he said, only one reason to complain of them,—that their relatives, after their deaths, could no longer bury their bodies according to their former customs. "Little matters it to us what will be done with our bodies after death," answered [114] these good Christians; "wherever we may be, God will know how to raise us again. That is the support of our faith, and the only thought which we have for our bodies after this life."

Since that time, this little Church has constantly increased its fervor, and, above all, has entered into sentiments of special devotion with respect to Our Lord. "When any one asks of me a thing in which I see sin," said one of them one day, "I refuse him and withdraw thence with horror, because I love Jesus; and when one begs me for something

Nos Peres n'ont pas reueu la plupart de ces bons Chrestiens, depuis l'Automne, qu'ils furent contrains de les quitter à plus de quatre-vingt lieuës d'icy: les Nipissiriniens ayans pris deffein de se dissiper dans les bois, tout le long de cét hyuer dernier.

Le Pere Gareau tomba malade en mesme temps, d'une forte fièvre, & d'une dyssenterie, à quoy le Pere Claude Pijart & le François qui les accompagnoit, ne [115] peurent apporter autre remede, en un lieu abandonné de tout secours humain, sinon de trauailler quasi au deffus de leurs forces, ramant & de iour, & fouuent dans la nuit; portant sur leurs espauls leur canot & leur bagage dans les faults, où fouuent on a assez de peine à se porter soy-mesme; pour hastier au plustost le retour de ce bon Pere, que sa maladie n'auoit pû dispenser de ramer quelques-fois, pour surmonter la rapidité des torrens qui se trouuent en chemin; & qui l'espace de douze ou treize iours que dura leur nauigation, auoit esté continuellement exposé aux ardeurs du Soleil, aux pluyes, aux vens, aux iniures de l'air, & tousiours le pied dedans l'eau. Aussi arriua-t'il icy tellement abbatu, que le mal surmontant nos remedes, nous le vismes en peu de iours si proche de la mort, que le iugeans tombé dans l'agonie, qui dura plus d'un iour entier, son cercueil estoit fait, lors qu'il plut à Nostre Seigneur nous le rendre comme resuscité, apres un vœu que nous luy fîmes en l'honneur de la tres-Sainte Vierge.

which I can grant, I am inclined to give a pleasure, because I love Jesus; and I think that it is he alone whom I wish to please even till death."

Our Fathers have not again seen the greater part of these good Christians since Autumn, when they were constrained to leave them more than eighty leagues from here,—the Nipissiriniens having determined to disperse themselves through the woods, throughout this last winter.

Father Gareau fell sick at the same time, with a violent fever and a dysentery, to which Father Claude Pijart and the Frenchman who accompanied them [115] could not apply other remedy, in a place desolate of every human succor, than to toil almost above their strength,—paddling by day, and often into the night; bearing on their shoulders their canoe and their baggage, along the rapids, where often one has difficulty enough to make one's own way. They did this in order to hasten as much as possible the return of this good Father, whom his sickness had not been able to dispense from paddling sometimes, in order to overcome the force of the torrents which occur on the way; and who, for the space of twelve or thirteen days that their voyage lasted, had been continually exposed to the heat of the Sun, to the rains, to the winds, to injury from the air, and always with his feet in the water. Accordingly, he arrived here so prostrated that the illness exceeded our remedies. We saw him in a few days so near to death that, supposing him fallen into the last struggle, which continued more than a whole day, his coffin was made; when it pleased Our Lord to restore him to us, as if brought again to life, after a vow which we made for him in honor of the most Blessed Virgin.

## [116] CHAPITRE VIII.

## DE CE QUI S'EST PASSÉ À MISKOU.

**D**EUX familles de Sauvages Chrestiens, composées de seize personnes, estoient dès l'an passé habituées en ce lieu, en deux maisons séparées, & basties à la Françoisise, vne troisième plus nombreuse nous est venuë trouver au commencement de Septembre, en dessein de iouïr du mesme bon-heur; quelques autres nous ont promis de la suiure au plustost, & plusieurs personnes particulieres ont receu le Saint Baptisme dans l'extrême necessité en cette maniere. Le premier iour de May le Pere André Richard estoit parti de Nepigiguit dans vne chaloupe, accompagné de deux François, & d'une famille de Sauvages. Le beau temps, & le prompt depart des glaces auoit fait croire que toute la coste seroit libre, comme en effet, il la trouua iusqu'à l'entrée du Havre de Miskou, qu'il vit fermé d'un grand banc de glace. De retourner il ny auoit moyen, le vent qui estoit sauté furieusement au Nord-ouïest arrestoit la chaloupe, & l'entouroit cependant d'une infinité de glaces [117] contre lesquelles il falloit continuellement combattre, la nuit suruient là dessus un danger euident de perdre la vie: l'un des Sauvages qui n'estoit encore baptisé, quoy que suffisamment instruit demande le Baptisme, le Pere le luy accorde, puis tous d'un commun consentement ont recours à Dieu par l'entremise de Nostre Dame, à laquelle ils font vœu de ieusner &



## [116] CHAPTER VIII.

## OF WHAT OCCURRED AT MISKOU.

TWO families of Christian Savages, composed of sixteen persons, were during last year settled in this place, in two separate houses, built in the French fashion; a third, more numerous, came to find us at the beginning of September, on purpose to enjoy the same blessing; and some others have promised us to follow this one as soon as possible. Several individuals, moreover, have received Holy Baptism in extreme necessity, in this manner. The first day of May, Father André Richard had started from Nepigiguit in a shallop, accompanied by two Frenchmen and a family of Savages. The fine weather and the rapid departure of the ice had led to the belief that the whole coast would be free; as, in fact, he found it even up to the entrance of the Harbor of Miskou, which he saw closed with a great bank of ice. There was no way of return; the wind, which had veered furiously to the Northwest, was stopping the shallop and surrounding it meanwhile with countless blocks of ice, [117] against which it was necessary continually to struggle. The night comes on, and, consequently, an evident danger of losing life. One of the Savages—who was not yet baptized, although sufficiently instructed—asks for Baptism; the Father grants it to him; then all with a common consent have recourse to God by the inter-vention of Our Lady, to whom they make a vow to

Communier en son honneur, s'ils échapoient de ce danger. Ioseph Nepfuguet reprend là-dessus courage, allège la chaloupe, iette quelques barils de viure sur les glaçons flottans, & sautant sur les glaces, fait des pesées avec le mast sous la chaloupe: le vent s'augmente, & presse si bien les glaces qu'elles semblerent assez seures pour se sauver à terre; ils y firent leurs vies, laissant le reste à l'abandon, puis à la faueur de la Lune, & de leurs auirons, qui leur seruoient par fois de pont dans le deffaut des glaces, cheminerent enuiron vne lieuë, & arriuerent à la pointe du iour à Miskou pour y remercier Dieu, & la Sainte Vierge de la faueur receüe: ce qu'ils firent tout à loisir dans nostre Chapelle. Ce fut icy que nostre Neophyte ne pouuant se contenir, entretenoit le Pere [118] des sentimens de son cœur. Il est maintenant temps, disoit-il, de viure en homme de bien, puisque i'ay le bon-heur d'estre du nombre de ceux qui prient: ie t'affeure que tu verras par effet, l'estime que ie fais de la priere. Il a tenu sa parole iusques à present, & s'est monsté constant en de fascheuses occasions; quelques libertins l'ont importuné, leurs risées pourtant, & leurs mocqueries, quoy que piquantes, & sensibles, ne l'ont point ébranlé, on a voulu l'obliger à manger de la chair és iours defendus par l'Eglise, luy refusant toute autre nourriture, mais en vain; la faim & toutes les importunitéz, n'ont serui qu'à faire paroistre sa constâce: il fut nommé Pierre lors qu'on luy conféra les ceremonies de l'Eglise en nostre Chapelle.

La seconde personne baptisée cette année, est vne petite fille aagée enuiron de deux ans: sa maladie nous fit consentir au desir de ses parens, qui nous l'apportèrent; elle fut nommée Louyse, Dieu voulut

fast and receive Communion in her honor, if they escape from this danger. Joseph Nepsuget thereupon resumes courage, lightens the shallop, throws some casks of provisions upon the floating pieces of ice, and, jumping upon the ice, uses the mast for a lever under the shallop; the wind increases, and so greatly crowds the cakes of ice that they seem secure enough to escape upon to the land. They trusted their lives to them, leaving all else adrift; then, by the favor of the Moon, and of their oars, which served them at times as a bridge in the gaps of the ice, they journeyed about a league, and arrived at day-break at Miskou,—there to thank God and the Blessed Virgin for the favor received, which they did wholly at leisure in our Chapel. It was here that our Neophyte, unable to contain himself, was entertaining the Father [118] with the sentiments of his heart. “It is now time,” said he, “to live like a man of worth, since I have the happiness to be of the number of those who pray. I assure thee that thou wilt see by my actions the esteem that I have for prayer.” He has kept his word even till now, and has shown himself steadfast in trying encounters; some libertines have importuned him,—their derisions, however, and their mockeries, though sharp and keenly felt, have not shaken him. Some have tried to oblige him to eat meat on days forbidden by the Church, refusing him all other nourishment; but in vain,—hunger and all importunities have served only to make manifest his constancy. He was named Pierre when the ceremonies of the Church were conferred upon him in our Chapel.

The second person baptized this year is a little girl, aged about two years; her sickness caused us

cette petite creature pour foy, & l'appella quelque temps apres: c'est l'vnique qui est morte apres son Baptesme.

La troisiéme est vne ieune femme Montagnaise, qu'on trouua dans vne de nos riuieres, si indisposée de son corps, & [119] si bien disposée pour ce qui touchoit l'ame, qu'on n'osa luy dénier le bien qu'elle fouhaittoit, & que son mari qui est de nostre baye, luy procuroit instamment avec dessein de le receuoir luy mesme, au plustost.

Vn autre Sauuage des plus anciens de nos costes, nommé Nicouche auoit vn bras si enflé, & remply d'vlceres que les Chirurgiens François de plusieurs nauires, & les Sauuages desespoient de sa vie, à moins que de luy couper promptement le bras, crainte que la gangrene ne gagnast iusqu'à l'espaule: ce qu'entendant l'infirmes dit resolument qu'il aimoit mieux mourir, que de permettre qu'on le luy coupast. Il nous demande le Baptesme, & ne l'eut pas plustost receu, qu'il commença à se mieux porter avec l'estonnement de tous; il iouït maintenant d'une parfaite santé, & a promis de s'habituer aupres de nous, afin qu'on dispose toute sa famille à receuoir le Saint Baptesme. Le Capitaine de nos costes qui est desia suffisamment instruit avec sa famille, nous a promis de faire le mesme.

Je ne sçay si ie dois mettre au nombre de nos familles Sauuages habituées, vne maison, ou plustost vne cabane de charité [120] establie proche de nous, contre nostre attente, & lors que nous y songions le moins; toutesfois comme elle est composée en partie de personnes estropiées, & qui ne peuuent plus marcher, elle doit estre plus sedentaire que toutes les autres, lesquelles s'éloignent de nous presque tout le

to consent to the desire of her parents, who brought her to us, and she was named Louyse. God chose this little creature for himself, and called her, some time after; she is the only one who has died after her Baptism.

The third is a young Montagnais woman, who was found at one of our rivers, so indisposed in her body, and [119] so well disposed for that which concerned the soul, that one dared not deny her the blessing which she desired, and which her husband, who is of our bay, was urgent to obtain for her, with the purpose of receiving it himself as soon as possible.

Another Savage, one of the oldest on our coasts, named Nictouche, had an arm so swollen and filled with ulcers that the French Surgeons of several ships, and the Savages, were despairing of his life,—unless on condition of promptly amputating his arm, for fear lest the gangrene should reach quite to the shoulder. On hearing this, the sick man resolutely said that he would rather die than permit them to cut it off. He asked us for Baptism, and had no sooner received it than he began to improve, to the astonishment of all; he now enjoys perfect health, and has promised to settle near us, so that his whole family may be prepared for receiving Holy Baptism. The Captain of our coasts, who is already sufficiently instructed, together with his family, has promised us to do the same.

I know not whether I am to put in the number of our sedentary Savage families a house, or rather a cabin, of charity, [120] established near us, contrary to our expectation, and when we were least thinking of it. Nevertheless, as it is composed partly of crippled persons, who cannot longer walk, it is bound to be

long de l'hyuer pour chaffer à l'eslan, & vne bonne partie des autres faisons de l'année pour chaffer aux Castors. En voicy le commencement. Vn ieune efclauue aagé d'environ 23. ans, Esquimau de nation, pris en guerre, il y a treize ans, seruoit de valet à vne famille de Sauuages; ce pauvre captif tombe malade en la cabane de son maistre, proche de nostre nouvelle habitation, & est reduit à telle extremité qu'il resembloit plustost à vne squelete, qu'à vn homme viuant: les os auoient desia persé la peau en quelques parties de son corps, & pour comble de son mal-heur, quelqu'un de ceux qu'il auoit nourry par l'espace de plusieurs années, par ses fatigues de la chasse, auoit par vne cruelle compassion préparé vne corde pour luy oster ce qui luy restoit de vie: le Pere Martin Lyonnes qui estoit seul en nostre maison auerti de cette resolution, s'oppose courageusement à ce [121] qu'elle ne fust executée, remonstre que Dieu estoit griefuement offensé par semblables actions, & craignant que quelque funeste coup de hache ne tombast sur la teste de ce pauvre languissant, le fait promptement porter dans nostre maison, le place sur vn liët, l'instruit, & en eut vn tel soin qu'il commença dans peu de semaines à se mieux porter: il demande de retourner en la cabane de son maistre, où il n'eut pas seiourné quelques iours, qu'il retombe plus malade qu'auparauant: son infection le rendoit insupportable, on le iette hors la cabane, & est abandonné des siens, il a recours au Pere, le fait demander, on l'assiste, i'arriue là-dessus à Nepigiguit, nous visitons ce pauvre abandonné, qui persiste à demander le Baptisme, nous acquiesçons à sa demande, & de plus luy faisons promptement dresser



more sedentary than all the others, which withdraw from us, during nearly all the winter, in order to hunt the elk, and during a good part of the other seasons of the year, in order to hunt Beavers. Here follows the beginning of it. A young slave, aged about 23 years, an Esquimau by nation, taken in war thirteen years ago, served as a menial to a family of Savages. This poor captive falls sick in his master's cabin, near our new settlement, and is reduced to such extremity that he resembled a skeleton rather than a living man; the bones had already pierced the skin, in some parts of his body. And, for climax of his misfortune, some one of those whom he had fed, for the space of several years, by his toils in the chase, had, with a cruel compassion, prepared a rope to take from him what remained of his life. Father Martin Lyonnes, who was alone in our house, being warned of this resolution, courageously opposes himself against [121] its accomplishment, and remonstrates that God was grievously offended by such actions. Then, fearing lest some fatal blow of the hatchet might fall on the head of that poor languishing man, he has him promptly carried into our house, places him upon a bed, instructs him, and takes such care of him that he began in a few weeks to improve. He asks to return to his master's cabin, where he had sojourned but a few days before he falls more sick than previously; his infection rendered him unendurable; they cast him out of the cabin, and he is forsaken by his own. He has recourse to the Father, summons him, and is assisted; at that time, I arrive at Nepigiguit: we visit this poor forsaken one, who persists in asking Baptism. We acquiesce in his request, and furthermore we

vne cabane dans nostre petite cour avec vn feu entre-tenu: ce qu'ayant considéré son maistre qui estoit sur le poinct de partir, nous dit en presence de plusieurs Sauvages, qu'il ne pouuoit emmener quand & foy son esclau, sans le mettre en euident danger de mourir en sa chaloupe, qu'il nous le donnoit, & nous transportoit tout le droit qu'il [122] auoit sur luy, que nous en eussions soin, & qu'il feroit tousiours nostre, s'il retournoit en santé. Cecy se passa sur la fin du mois d'Octobre, & trois mois estant écoulés, il recouura vne si parfaite santé, que l'ayant presté à vne de nos familles Chrestiennes, il tua sur la fin de l'hyuer plus d'une douzaine d'efflans.

Le soin que nous prîmes de ce pauvre abandonné donna occasion à quelques Sauvages de degrader à vn jet de pierre de nostre maison, deux femmes fort vieilles, & incommodées que nous auions baptisées vn peu auparauant, l'une desquelles voyoit iusqu'à la troisième generation; & si la veuë ne luy diminuait notablement tous les iours avec l'esprit, elle verroit dans peu de temps iusqu'à la quatrième: l'autre n'estoit pas si aagée, mais pour le moins aussi incommodée à raison des vlceres qui luy mangeoient vne iambe, l'une & l'autre estoient dans l'impuissance de marcher: nous ne voulusmes pas les laisser mourir de misere deuant nos yeux, ny faire instance qu'on les rembarquast, crainte que le refus, que nous eussions fait de les assister, n'eust donné occasion à ces barbares de leur décharger plustost vn coup de hache sur la teste, que [123] de prendre la peine de les traîner sur la neige tout le long de l'hyuer; on leur dresse donc vne cabane, puis nous les pouruoyons de nourriture, & de quelques autres commoditez; mais

have promptly set up for him a cabin in our little courtyard, with a fire kept up. Having observed this, his master, who was on the point of going away, tells us in the presence of several Savages that he could not take his slave at the same time with himself, without placing him in obvious danger of dying in his shallop; that he gave him to us, and conveyed to us all the right that he [122] had over him; that we should take care of him, and that he should always be ours, if he returned to health. This occurred toward the end of the month of October; and, three months having elapsed, he recovered a health so perfect that, having been lent to one of our Christian families, he killed, toward the end of the winter, more than a dozen elks.

The care that we took of this poor forsaken man gave occasion to some Savages to set down, within a stone's throw from our house, two very old and helpless women, whom we had baptized shortly before,—one of whom saw even the third generation, and if her sight were not notably diminishing every day, together with her mind, she would see in a little time even the fourth. The other was not so aged, but was at least as helpless, by reason of ulcers which were eating away one of her legs; both were powerless to walk. We were not willing to let them die of misery before our eyes, or urge that they be embarked again, lest the refusal to assist them, that we might have made, should give occasion to those barbarians rather to deal them a blow of the hatchet on the head, than [123] to take the trouble of dragging them over the snow throughout the winter. A cabin is therefore set up for them; then we provide them with food and some other conveniences.

comme la nourriture n'est que la moitié de la vie en ce païs, où l'huyeur est froid extraordi[nai]rement, & que nous n'auions que deux ieunes feruiteurs pour nous fournir de bois, & faire les autres choses necessaires, nous fumes contrains de changer nos plumes en des haches, pour apprendre le mestier de buscheron, afin d'entretenir iour & nuict vn feu capable déchauffer des personnes, qui sembloient tousiours porter vn fais de glaçons. Que leurs parens furent trompez au commencement de l'Esté, lors qu'ils trouuerent en assez bonne santé celles qu'ils croyoient auoir esté mises en terre il y auoit plusieurs mois, ils les emmenerent quand & eux à l'Isle persée, & à grande peine la plus vieille eut elle esté portée à terre, que ses plus proches la rembarquerent, & l'emmenerent en nostre maison, pour luy faire dès le milieu de l'Esté reprendre son quartier d'huyeur. Vne autre estropiée des deux iambes dès son enfance nous fut emmenée en mesme temps, & huit iours apres [124] vn estropié d'un bras: voila le commen[ce]ment de nostre cabane de charité qui peut tenir lieu d'une quatrième famille, qui fera plus assiduë aupres de nous que toutes les autres. Retournons au chef de nostre troisième famille, nommé en Sauuage Ouandagareau, qui a esté en son Baptesme appellé Ignace, par Monsieur Desdames, qu'il a choisi pour son parain, au nom de Monsieur l'Abbé de la Magdelaine, & des autres Messieurs de la Compagnie de Misikou, qui nous entretiennent nostre nouvelle habitation, establie seulement pour la conuersion des Sauuages. Cét homme auoit desia procuré par auance le Baptesme à sept de ses enfans, & maintenant il possede avec sa femme son fils aîné, & son cadet, le mesme bien,

But—as food is only the half of life in this country, where the winter is extraordinarily cold; and as we had only two young servants to furnish us with wood, and to do other necessary things—we were constrained to exchange our pens for axes, in order to learn the woodman's trade, so as to maintain day and night a fire capable of warming persons who seemed always to carry a burden of icicles. How their relatives were deceived at the beginning of the Summer, when they found in fairly good health those whom they supposed to have been laid in the ground several months ago! They took these women along with them to Isle persée; with great difficulty the elder was carried ashore, when her nearest relatives embarked her again, and took her away to our house, in order to have her resume her winter-quarters in the midst of the Summer. Another woman, crippled in both legs from her childhood, was brought to us at the same time; and, eight days after, [124] a man crippled in one arm. Such is the beginning of our cabin of charity, which may take the place of a fourth family; they will be more constant to us than all the others. Let us return to the head of our third family, named in the Savage tongue Ouandagareau. In his Baptism, he was called Ignace by Monsieur Desdames, whom he has chosen for his godfather, in the name of Monsieur the Abbé de la Magdelaine, and of the other Gentlemen of the Company of Miskou, who support for us our new habitation, established solely for the conversion of the Savages. This man had already procured, before this, Baptism for seven of his children; and now he possesses—along with his wife, his eldest son, and his youngest,—the same blessing which he had obtained for



qu'il auoit procuré à ses autres enfans. Le bon exemple des Montagnais avec lesquels il a accoustumé de passer vne bonne partie de l'Esté, luy a esté vn puissant motif pour s'affujeter aux loix de l'Euan-gile. C'est vn homme fort doux, modéré, estimé tant de ceux de sa nation, que des Montagnais, ennemi des débauches, & amy de tous les François: ce qui l'a fait choisir ce Printemps avec le Capitaine de Tadouffac, & le Capitaine de la Baïe [125] des Chaleurs, pour estre mediateur de la paix entre les Betfiamites qui habitent les terres du costé du Nort à 60. lieuës au deffous de Tadouffac, & les Sauvages de nos costes, & de celles de l'Acadie, qui se portoient vne haine mortelle. Cette paix fut conclüe à l'Isle Per-fée, au commencement du mois de Iuillet, où par bon-heur ie me rencontray, à dessein d'affister tant les Sauvages, que les equipages de huit Nauires François destitués de tout secours spirituel. Voicy quelle fut la disposition plus prochaine pour rēdre cette paix de longue durée. Le Capitaine de Tadouffac nōmé Simon Nechabeouit, ou autrement Boyer, me vint trouuer le Samedy dernier iour de Iuin, pour me prier de le reconcilier le lendemain matin luy & toute sa troupe avec Dieu, par le moyen du Sacrement de Penitence: i'aquiesce à sa pieuse demande, à condition toutesfois, qu'il aduertiroit ses gens de s'expliquer en la langue Algonquine, & non Montagnaise, laquelle ie n'estimois entendre fuffisamment pour leur donner satisfaction; à grande peine auois-je paré l'Autel dans la tente de l'Admiral des Nauires pour y celebrer la saincte Messe, que ce bon Capitaine se jette à mes pieds, les mains iointes avec vne grande [126] modestie, les autres Sauvages plus



his other children. The good example of the Montagnais, with whom he has been accustomed to spend a good part of the Summer, has been to him a powerful incentive for subjecting himself to the laws of the Gospel. He is a man very gentle, moderate, and esteemed not only by those of his own nation, but by the Montagnais; an enemy of debauchery, and a friend of all the French. These considerations caused him to be chosen this Spring, with the Captain of Tadoussac and the Captain of the Bay [125] des Chaleurs, as a mediator of the peace between the Betsiamites, who inhabit the lands on the North side, 60 leagues below Tadoussac, and the Savages of our coasts and those of Acadia, who bore each other a mortal hatred. This peace was concluded at the beginning of the month of July, at Isle Per-sée<sup>7</sup>—where by good fortune I chanced to be, with the object of assisting both the Savages and the crews of eight French Ships, destitute of all spiritual help. Here follows the more immediate arrangement for rendering this peace of long duration. The Captain of Tadoussac, named Simon Nechabeouit, or otherwise Boyer, came to find me on Saturday, the last day of June, in order to beg me to reconcile him the next morning—and with him his whole band—to God by means of the Sacrament of Penance. I acquiesce in his pious request,—on condition, however, that he should notify his people to explain themselves in the Algonquin language, and not Montagnais, which I did not think that I understood sufficiently to give them satisfaction. But hardly had I adorned the Altar in the tent of the Admiral of the Ships, in order to celebrate there holy Mass, when this good Captain throws himself at my

âgés le fuiuent, puis les ieunes gens, & enfin les femmes; ils affistent apres s'estre confessés, à la faincte Messe, à la fin de laquelle quelques-vns communierent avec les François: ie leur fis chanter en fuitte leurs prieres en langue Algonquine, & afin que les Sauuages de nos costes n'eussent occasion de se plaindre, quoy qu'ils fussent peu de Chrestiens presents, ie ne laissay pas de leur faire chanter les mesmes Prieres en leur langue, & fur les mesmes chants. Nos François nouvellement arriués de France qui n'auoient iamais veu de Sauuages frequenter les Sacrements, & encore moins entendu chanter les Prieres ordinaires de l'Eglise en langue Sauuage, pour ne frequenter nostre nouvelle habitation éloignée de trente lieuës de l'Isle Perfée, furent si sensiblement touchés de deuotion que plusieurs en pleuroient de tendresse: d'autres disoient qu'il leur sembloit estre transportés en quelque Couuent de Religieuses, tant les Sauuages chantoient melodieusement: quelques-vns affeuroient qu'ils ne se fussent ennuyés de les entendre chanter depuis le matin iusques au soir. Ces nouueautez font fort agreables du cōmencement: mais pour nos François hyuernans [127] qui demeurent en nos habitatiōs, & font accoustumés à voir & entendre choses semblables, & à affister quelquesfois aux instructions qu'on fait toutes les Festes & Dimanches, aux Sauuages de Nepigiguit, ils s'ennuiroient à la fin de si longues deuotiōs. Apres que ces bōs Chrestiens eurent fatisfait à leur deuotion, ils se disposerent à traiter de la paix plus par effet, que par paroles, le Capitaine des Sauuages de nos costes avec Ignace Ouandagareau chargent vn ieune homme d'un sac de porcelaine; deux autres portent sur

feet, his hands joined with great [126] modesty; the elder of the other Savages follow him, then the young men, and finally the women. They attend, after having confessed, holy Mass, at the end of which some received communion with the French; then I had them chant their prayers in the Algonquin language; and, that the Savages of our coasts might not have occasion to complain, I failed not, although there were few Christians present [among these], to have them chant the same Prayers in their language and to the same tunes. Our French people newly arrived from France,—who, on account of not frequenting our new settlement, distant thirty leagues from Isle Persée, had never seen Savages frequent the Sacraments, and still less heard the usual Prayers of the Church chanted in a Savage tongue,—were so deeply moved by devout feeling that several of them wept with emotion. Others said that it seemed as if they were transported into some Convent of Nuns, so melodiously did the Savages sing; some asserted that they would not have been wearied to hear them sing from morning until evening. These novelties are very agreeable at the beginning; but as for our French wintering here,—[127] who dwell in our settlements and are accustomed to see and hear similar things, and sometimes to attend the instructions which are given on all Feasts and Sundays to the Savages of Nepigiguit,—they would finally grow weary of such long devotions. After these good Christians had satisfied their devotion, they prepared themselves to treat of peace, more by action than by words. The Captain of the Savages of our coasts, together with Ignace Ouandagareau, loads a young man with a bag of porce-

leurs espaules deux douzaines de couuertes neufues, quelques-vns treize belles arquebuses, de la pouldre, du plomb, & quelques épées plus longues, & larges, que les ordinaires; puis firent tout porter dans vne grande cabane, où plusieurs Sauuages Montagnais, Algonquins, trois de la natiõ des Sorciers, & deux Betfiamites estoient assemblés. Le Capitaine de nos costes prend la parole, au nom des Capitaines de l'Acadie, & de la Baye de Rigibouctou son parent, desquels il dit auoir commissiõ de traiter la paix, asseurent qu'ils auoient tous banny de leurs cœurs l'ancienne inimitié, en confirmation dequoy ils offroient tous ces presens pour témoigner leur bonne affection. [128] Simeon Boyer qui seruoit comme de truchement aux Betfiamites, respond, qu'ils acceptoient les presens, qu'ils ne feroient à l'aduenir qu'un cœur: puis fit apporter bon nombre de paquets de peaux de castors, dont il fit present. Le reste de la iournée & quelques autres suiuanes se passerent en dances, & festins; nous esperons que cette paix contribuera beaucoup à augmenter la gloire de Dieu, veu que tous nos Sauuages semblent auoir de l'inclination à recevoir le sainct Baptesme, qu'ils recherchent comme vn fouuerain remede à leurs indispositions, & maladies. C'est ce que i'ay recognu en deux Missions que i'ay fait à l'Isle Persee, comme aussi le Pere André Richard en celle qu'il fit ce Printemps en la Baie des Chaleurs, & le Pere Martin Lyones en celle de la Baie de Miramichi, d'où il retourna tres satisfait des Sauuages, qui se plaissent par tout à entendre parler des mysteres de nostre sainte Foy.

FIN.

lain; two others carry on their shoulders two dozen new blankets; others, thirteen fine arquebuses, powder, lead, and some javelins longer and broader than usual. Then they had everything carried into a great cabin, where many Savages—Montagnais, Algonquins, three of the nation of the Sorcerers, and two Betsiamites were assembled. The Captain of our coasts takes the floor in the name of the Captains of Acadia, and of him of the Bay of Rigibouctou, his kinsman, from whom he says he has commission to treat for peace; they assert that they all have banished from their hearts the former enmity, in confirmation whereof they offered all these presents to testify their kind affection. [128] Simeon Boyer, who served as interpreter to the Betsiamites, answered that they accepted the presents, that they would be for the future only one heart; then he caused to be brought a goodly number of bundles of beaver skins, of which he made a gift. The rest of the day, and several others following, were spent in dances and feasts. We hope that this peace will contribute much to augment the glory of God, seeing that all our Savages seem to have inclination to receive holy Baptism, which they seek as a sovereign remedy for their indispositions and sicknesses. This is what I have observed in two Missions which I have held at Isle Persée,—as also have Father André Richard, in the one which he held this Spring in the Bay des Chaleurs; and Father Martin Lyonnes, in that of the Bay of Miramichi, whence he returned greatly satisfied with the Savages, who are everywhere pleased to hear mention of the mysteries of our holy Faith.<sup>8</sup>

END.





## LXI—LXII

### MISCELLANEOUS DOCUMENTS, 1647

LXI.—Epistola Patris Caroli Garnier ad R. P. Vincentium Caraffa, Præpositum Generalem Societatis Jesu, Romæ; Divæ Mariæ apud Hurones, 3<sup>e</sup> Maii, 1647

LXII.—Journal des PP. Jésuites, en l'année 1647

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SOURCES: For Doc. LXI., we follow Father Martin's copy (in the archives of St. Mary's College, Montreal) of the original, *ex MSS. Soc. Jes.* For Doc. LXII., we follow the original MS. in the library of Laval University, Quebec.

Epistola Patris Caroli Garnier ad Reverendissimum Patrem Vincentium Caraffa, Præpositum Generalem Societatis Jesu, Romæ.

REVERENDE ADMODUM IN CHRISTO PATER  
Pax Christi

Quam lætus nobis fuit hic nuntius de mandata Paternitati vestræ ab optimo Domino, Societatis suæ cura, tam jucundæ nobis fuerunt quas ad nos scribere dignata est litteræ, quibus paternam in nos etsi longissimè remotos filios amorem suum testificari nobis gravata non est, quibusque tantopere nos hortatur ad strenue laborandum in vineâ Domini. Profecto non mediocriter [animum] nobis augeri sensimus, quotquot hic sumus paterna illa suâ exhortatione. Neque id quidem mirum cuiquam videri debet, quam enim paternum Paternitas Vestra in Societatis filios amorem sentit et ostendit, tam pium et liberis Societatis dignum, in Societatem, ejusque superiores animum gerunt quotquot hic degunt è nostris, tantumque abest ut quod nonnulli fortè in Galliâ sibi persuadere possent, nescio quid inertiae et libertatis ab iis quæatur, qui in has regiones veniunt, ut potius audeam affirmare me nullibi in Galliâ tam genuinum (quantum judicare possum) Societatis nostræ spiritum agnovisse, quam hic agnosco in nostris

Letter of Father Charles Garnier to the Very  
Reverend Father Vincent Caraffa, General  
of the Society of Jesus, at Rome.

VERY REVEREND FATHER IN CHRIST,  
Pax Christi.

As it was joyful news to us who are here, that the most kind Lord had committed to your Paternity the charge of his Society,<sup>9</sup> so we were pleased at the letters which you deigned to write to us,—in which you did not disdain to testify your fatherly love for us, though we are very distant sons; and in which you so earnestly exhort us to labor strenuously in the Lord's vineyard. Indeed, we feel that we have received no little increase of courage, for every one of us who is here, through this your fatherly exhortation to us. Nor ought this, indeed, to seem strange to any one; for the more Your Paternity feels and shows a fatherly love for the sons of the Society, the more filial a spirit, and one worthy of the Society's children, do all of ours who live here cherish toward the Society and its superiors. And so far from the truth is it — what some perhaps might imagine in France — that a certain slothfulness and independence is sought by those who come into these regions, that rather I dare affirm, on the other hand, that I have nowhere in France (as far as I can judge) known so genuine a spirit of our Society as I recognize here among all of ours. So sincerely is Christ sought here by all, such harmony of minds is among

omnibus. Tam sincerè ab omnibus hic quæritur Christus, tanta est inter omnes animorum consensio, tanta in superiores et regulas observantia, ut nihil hic aliud optandum mihi videatur, quam ut qui unus longissime fratribus meis sum absimilis, ad eorum virtutem tandem aliquando aspirare aggrediar, ad quod paternitatis vestræ preces quam possum ardentè imploro.

R<sup>d</sup>. P. Pauli Ragueneau, Missionis hujus huronen-  
sis superioris tum exemplum, tum industria plurimum omnino conferunt ad tam bonum totius missionis statum: Sic ut sine gravi omnium nostrum atque adeo, Missionis totius damno non putem fieri posse, ut post expletum tertium annum alius ei sufficiatur, quin imò è re nobis maximè esset ut idem R. P. Ragueneau per multos annos missionis hujus curam gereret, quod et sentio de superiore totius missionis canadensis qui est P. Hieronymus Lallemant, quem etiam existimo plurimum expedire totius missionis administrationem continuare. At de R. P. Paulo Ragueneau longè evidentissimum mihi.

Quod ad externa spectat, strenuè laborant nostri in excolenda commissa nobis à Domino vinea, quæ quidem majores in dies fructus proferet, etsi pedetentim. Tardum enim est barbarorum nostrorum ad suscipiendam fidem ingenium, et ad susceptam fidem excolendam jugem ac perennem laborem his initiis exigit. Non tamen pœnitendum, cùm bene multos hic christianos nobis dederit Deus in quibus et fides

all, and so great a respect for the superiors and the rules, that nothing else seems to me to be desirable here,—save that I, who alone am exceedingly unlike my brethren, may at last some day attempt to aspire to their virtue; for which I implore, as ardently as possible, the prayers of your paternity.

Both the example and the activity of Reverend Father Paul Ragueneau, superior of this Huron Mission, certainly contribute very greatly toward so good a status of the whole mission,—so much, that I think it could not be without serious injury to all of ours, and even to the whole Mission, that, after having completed his third year, another be substituted for him. Nay rather, it would be very greatly to our advantage that this same Reverend Father Ragueneau should exercise the charge of this mission for many years. This is also my opinion in regard to the superior of the whole Canadian mission, Father Hierosme Lallemant; that he should continue the administration of the whole mission, I also deem highly advantageous. But this is far more evident to me in the case of Reverend Father Paul Ragueneau.

As concerning outside matters,—ours diligently labor in cultivating the vineyard assigned to us by the Lord, which indeed will yield, though slowly, greater fruits from day to day. For the natural disposition of our barbarians is slow to admit the faith, and requires, during these beginnings, a continual and perpetual labor for cultivating the faith when accepted. Yet we need not be dissatisfied, since God has given us very many Christians here, in whom shine forth both faith and piety, and also examples of steadfast courage. But—what is most serious for us—we are in the utmost want of laborers.

et pietas et solidæ etiam virtutis exempla eluceant. Verùm quod nobis est gravissimum, in summâ operariorum penuriâ sumus. Quapropter ad Paternitatem vestram Clamant tum liberi sui, tum quos in Christo genuerunt ipsi, Summisque precibus efflagitant, ut sui misereatur, et mittat qui nos adjuvent: Neque vero est quod timeat Paternitas vestra, ne desit nobis quo sustentari hic possunt tot homines societatis, neque enim ulla est in eo difficultas; cùm longè alia sit hic vivendi ratio quàm in Galliâ ac Italia. At finem hic facio. Interim tamen imploro Paternitatis vestræ SS. Sacrificiorum ac precum auxilium, tum barbaris nostris omni sane commiseratione dignis, tum ei qui est

Reverendè admodùm in Xto Pater,  
Minimus ac obsequentissimus  
in Xto filius vester  
CAROLUS GARNIER.

Data ad Divæ Mariæ  
apud Hurones 3<sup>e</sup> maii 1647



Wherefore, not only your children, but also those whom they themselves have begotten in Christ, Cry aloud to your Paternity: and entreat with their most Earnest prayers, that you pity them, and send some to aid us. Nor, indeed, is there cause for your Paternity to fear lest we lack means wherewith so many men of the society can be supported here; for there is no difficulty in that respect, since the manner of living here is far different from that in France and Italy. But here I make an end. Meanwhile, however, I implore the help of your Paternity's Holy Sacrifices and prayers: both for our barbarians, who are surely worthy of all pity, and for him who is,

Very Reverend Father in Christ,

Most humbly and obediently

your son in Christ,

CHARLES GARNIER.

Dated at Sainte Marie  
among the Hurons, the 3rd of May, 1647.

Journal des Pères Jésuites, en l'année  
1647.

L'AN 1647. IANUIER.

**L**E 1<sup>er</sup>. ie fus au 2. coup de la messe saluer  
M<sup>r</sup>. le gouuerneur.

*Estreines*

les Hospitalieres enuoyerent vne  
lettre par M<sup>r</sup>. de S<sup>t</sup>. Sauueur, & deux boetes  
d'escorces de Citron par vn homme.

les Vrsulines vne lettre vn barillet de pru-  
neaux, Vn Chapelet & vne Image en papier  
scauoir vn Crucifix en grand volume.

On nvf enuoya M. le gouu. 4. Chapons deux  
outardes 8. pigeonneaux; d'autres d'autre  
volaille enuiron 10. ou 12.

On dit a Vespres Les litanies du nom de  
Iesvf.

*on traite trois p<sup>tres</sup>.*

le 2. Nvf donnasmes a disner a M. de S<sup>t</sup>.  
Sauueur M<sup>r</sup>. le prieur & M. Nicolet.

On enuoya a Sillery vne outarde & quatre  
chapons.

Ie donné aux Hospitalieres vn liure du p.  
bonnefons:

Aux Vrsulines vn tableau de S<sup>t</sup>. Ioseph:

7. ou 8. paires de souliers Sauvages a nos  
garçons.

A Pierre vn Chapelet d'Albastre.

Journal of the Jesuit Fathers, in the year  
1647.

THE YEAR 1647, JANUARY.

ON the 1st, I went at the 2nd bell for mass to salute Monsieur the governor.

The Hospital nuns sent a letter by *Monsieur de St. Sauveur*, and two boxes of Lemon-peel by a man. *New-Year's gifts.*

The Ursulines sent a letter, a keg of prunes, A Rosary, and a paper Image,—to wit, a large-sized Crucifix.

There were sent us, by Monsieur the governor, 4 Capons, two bustards, and 8 young pigeons; by others, some 10 or 12 pieces of other poultry.

We said at Vespers The litany of the name of Jesus.

On the 2nd, We gave a dinner to Monsieur *de St. Sauveur*, *Monsieur the prior*, and *Monsieur Nicolet*. *We regale three priests.*

We sent to Sillery a bustard and four capons.

I gave the Hospital nuns a book of father *bonnefons*';<sup>10</sup>

To the Ursulines, a picture of St. Joseph;  
7 or 8 pairs of Savage shoes to our servants;

To Pierre, an Alabaster Rosary;

To Monsieur de St. Sauveur, the Gospel of father de montreuil,<sup>11</sup> a cake of candle-wax, and a Penknife;

A Mons<sup>r</sup>. de St. Sauueur l'Euangile du p.  
de montreuil vn pain de bougie; & vn Canif

A M. le prieur vn pain de bougie

A M. Nicolet vn petit pain de bougie

A St. Martin vn pain de bougie, vn liure  
spirituel: scauoir L'Exercice du Xstien, & vn  
Cousteau a manche d'argent

A M. boutonuille Secretaire de Mons<sup>r</sup>. le  
gouu. vn Chapelet musqué avec vn Agn<sup>us</sup>  
Dei.

A M. de Champigny musicien vn beau  
Chapelet avec medaille & reliquaire.

*renouaõn a Sillery.*  
*a pp.*

I'allé le 4. du moys a Sillery; le 5. au matin  
se fit la renouaõn du p. gabriel lalement & du  
p. defretat, ie fis l'Exhortaõn la veuille; ils ne  
firent point de 3 Iours de recollection, ils se  
retirerent le soir de la recreaõn; ie les auois  
icy a Noel fait passer les festes avec titre des  
3. Iours de recollection. Ie fis festin au  
Sauuages & leur donné 6. pains

*Hospitalieres nvf*  
*donnent a disner*

Le 7. les Hospitalieres nvf traiterent ma-  
gnifiquement.

*Messagers.*

Depuis ce Iour vinrent force messagers des  
3. riuieres: D'oû aussy vinrent demeurer avec  
les Sauuages de Sillery plvf de 40. Sauuages,  
qui faisoient en tout plvf de 200.

#### 1647. FEBURIER

*la Purificãon*

Le 1<sup>er</sup>. Iour se fit vn salut au soir des lita-  
nies de nõe Dame en l'honneur de la feste, on  
en dit la moitié iusques a causa nostræ læti-  
tiæ; & le lendemain apres benedic. dño on re-

To Monsieur the prior, a cake of candle-wax;

To Monsieur Nicolet, a small cake of candle-wax;

To St. Martin, a cake of candle-wax, a spiritual book—to wit, “The Christian’s Exercise,” and a silver-handled Knife;

To Monsieur boutonville, Secretary to Monsieur the governor, a musk-scented Rosary, with an Agnus Dei;

To Monsieur de Champigny, the musician, a handsome Rosary, with a medal and reliquary.

I went on the 4th of the month to Sillery. *Renewal of vows at Sillery; 2 fathers.*  
On the morning of the 5th occurred the renewal of the vows of father gabriel lalement and of father defretat; I gave the Exhortation the day before. They did not observe the 3 Days of recollection; they withdrew at evening from recreation. I had had them observe the feasts here at Christmas, counting that as 3 Days of recollection. I made a feast for the Savages, and gave them 6 loaves.

On the 7th, the Hospital nuns regaled us magnificently. *Hospital nuns give us a dinner.*

After this Day, many messengers came from 3 rivers,—whence also came to dwell with the Savages of Sillery more than 40 Savages; these made, in all, more than 200. *Messengers.*

#### 1647, FEBRUARY.

On the 1st Day, at evening, was held a benediction, the litany of our Lady, in honor of the feast. We said half of it, as far as *causa nostræ letitiæ*; and the next day, after *Purification.*

commença le Kyrie & reprit-on vas spirituale.

le 2<sup>e</sup>. Iour de la Purificãon l'on fit comme l'année precedente excepté que M. de St. Sauueur vint donner vn cierge & en recevoir selon les rubriques en suite ceux qui seruoient, on porta M. le gouu. le sien a sa place, toutes-fois il fit la moitié du chemin & vint iusques au balustre peut estre pouroit-on vne autre fois le luy donner en gardant les rubriques.

*10077. de Mr le  
gouuer.*

Au Commencem<sup>t</sup>. de ce moys, Mons<sup>r</sup>. le gouuerneur me donna ordre p<sup>r</sup>. recevoir 10077. au magazin, pour estre employes en œuures pies.

*Constitũons des  
Vrsulines.*

En ce mesme temps ie commencé a trauail-ler aux Constitutions & reiglemens des Vrsu-lines, a leur priere & sollicitãon.

*p. Jer. Lallemant.*

*Mariage de fr. avec  
sauuage*

Itẽ en ce mesme temps barbe sauuage semi-nariste des Vrsulines apres y auoir demeuré 4. ans en estant sortie fut recherchee fortement & puissamment par vn françois nommé Chastillon qui pria les meres de la vouloir rete-nir iusques aux vaisseaus, il donna assurance de sa volonté mettant entre les mains des MM. vne rescription de 300. tant de liures dont il consentit que 10077 fussent appliquées au profit de la fille encas qu'il manquast de parole: mais il se trouua que la fille n'en voulut point & ayma mieux vn sauuage. & suiure les volontés de ses parens.

*départ des sauuages*

le 14. les sauuages partirent pour la grande chasse.



*benedicamus domino*, we began the *Kyrie* again, and resumed *vas spirituale*.

On the 2nd, the Day of the Purification, we did as in the preceding year,—except that Monsieur de St. Sauveur came to give a taper and to receive some, according to the rubrics; afterward, those who served. Monsieur the governor's was carried to his place; however, he went half-way, and came as far as the railing. Perhaps it might, another time, be given to him conformably to the rubrics.

At the Beginning of this month, Monsieur the governor gave me an order for drawing 100 livres at the warehouse, to be employed in pious works.

*100 ll. from Monsieur  
the governor.*

At this same time, I began work upon the Constitutions and regulations of the Ursulines, at their request and solicitation.

*Constitutions of the  
Ursulines.  
Father Jer. Lalle-  
mant.*

*Item*, at this same time, barbe, a savage pupil of the Ursuline seminary, after having remained there 4 years, when she left them was eagerly and urgently sought in marriage by a frenchman named Chastillon,<sup>12</sup> who begged the mothers to consent to keep her until the vessels came. He gave security for his wish by putting into the Mothers' hands an order for 300 livres, of which he agreed that 100 livres should be applied for the girl's benefit, in case he broke his pledge; but it happened that the girl would not consent to have him, and preferred a savage,—following the wishes of her parents.

*Marriage of a  
frenchman with a  
savage.*

On the 14th, the savages went away for the great hunt.

*Departure of the  
savages.*

*voyage chez M. de  
Chauigny*

le 15. le p. de Quen alla chez M. de Chauigny avec M. de la Tour & 5. autres françois, on y deuoit baptiser vne fille venue nouuellement au monde. ils en retournerent le 20.

*Acte Iuridique sur  
un mariage*

Sur la fin de ce moys furent iettes les bancs de quelque mariage sur lequel il y eut quelque difficulté: l'Acte Iuridique pour leuer la difficulté ê au greffe, & la copie entre les mains du p. Vimont; on pourra voir la dedans la forme qui peut estre obseruée en semblables rencontres.

*balet*

le 27. de febur. il y eut vn balet au magazin c'estoit le mercredy gras pas vn de nos pp. ny de nos ff. ny assista, ny aussy des filles de l'hospital & des Vrsul<sup>es</sup>. sauf la petite Marsolet.

*bastiment*

Sur la fin de ce moys on commença a traîner les 1<sup>es</sup>. pieces de bois sur le lieu de nõe emplacements.

MARS. 1647.

*bieire a Sillery*

Au commencement. de ce moys fut faite p<sup>r</sup>. la 1<sup>e</sup>. fois de la bieire a Sillery.

Les Iours gras les saluts furent faits sur les quatre heures, apres la garde leuée au fort: comme l'année passee; on n'y chanta que le salut ordinaire du S<sup>t</sup>. Sacrement, & cela alla bien. Ie fis colation le mardy gras aux Musiciens & nos PP. de Sillery vinrent disner avec nvf. cela va bien.

*le 6.*

le Mercredy des cendres on fit cõe l'an passé,

On the 15th, father de Quen went to Monsieur de Chavigny's with Monsieur de la Tour and 5 other frenchmen; they were to baptize a girl there, who had recently come into the world. They returned thence on the 20th.

*Journey to Monsieur de Chavigny's.*

Toward the end of this month were rejected the banns of a certain marriage, regarding which there was some difficulty.<sup>13</sup> The Legal Act for removing the difficulty is at the record-office, and the copy in the hands of father Vimont; one may see therein the form which may be observed in similar contingencies.

*Legal Act concerning a marriage.*

On the 27th of february, there was a ballet at the warehouse; it was the wednesday in shrovetide. Not one of our fathers or brethren was present; also none of the sisters of the hospital and the Ursulines, except the little Marsolet.<sup>14</sup>

*Ballet.*

Toward the end of this month, we began to haul the 1st timbers upon the spot for our site.

*Building.*

#### MARCH, 1647.

At the beginning of this month, beer was made at Sillery for the 1st time.

*Beer at Sillery.*

On the Days of shrovetide, the benedictions took place about four o'clock, after the shifting of the guard at the fort; as last year, we sang only the usual benediction of the Blessed Sacrament, and that went well. I gave a collation on shrove tuesday to the Musicians, and our Fathers at Sillery came to dine with us; that is a satisfaction.

On ash Wednesday, we did the same as

*The 6th.*

*Mercredy des cendres.*

mais cela n'alla point bien; il faut plustost faire la benediction des Cendres solemnellement & vne basse messe; que de dire vn haute messe & ne point faire la benedictiō solemnelle des Cendres. pourquoy ne la fairoit-on pas aussy bien que celle des rameaux, & des Cierges? on pouroit apres vne ou deux tablées a qui on auroit donné des Cendres pendant que l'on chanteroit, commencer vne basse messe, & a la fin s'en retourner a la sacristie puis reuenir donner des cendres affin que Mons<sup>r</sup>. le gouuern<sup>r</sup>. qui en auroit pris deuant la messe ne fut point contraint d'attendre: on commence par luy des seculiers a donner des cendres; on le va trouuer a son banc cōe p<sup>r</sup>. cōuier puis on recommence les tablées cōe aux Communions.

*pillage des yroquois*

le 11. vint la nouuelle du pillage de deux maisons de françois par les yroquois proche des 3. riu. & de la poursuite des Algonq. par ces yroquois: ce pillage arriua le Iour des Cendres.

*hyuer doux & degel.*

Ce mesme 11. commença le degel d'un hyuer sans hyuer n'ayant pas fait froid iusques alors en sorte que la plvf part du temps on eut pu dire la messe sans feu, & ie pense que le vin au Calice ne gela au plvf qu'une fois.

*Algonquains pris.*

le 22. vint la nouuelle assurée de la prise de cent Algonquains ou enuiron par les trais-tres hyroquois; qui ayant hyuerné l'an passé

last year, but that did not proceed correctly; one should rather give with solemnity the blessing of the Ashes, and say a low mass, than say a high mass and not give the solemn blessing of the Ashes. Why should we not give it as well as that of the palms and Candles? We might, after one or two rows to whom Ashes had been given during the singing, begin a low mass, and at the close return to the vestry; then come back and give ashes,—so that Monsieur the governor, who would have taken some before mass, should not be constrained to wait. We begin with him, of the laymen, in giving ashes; we go to find him at his bench, just as for receiving communion; then we begin the rows again, as at Communions.

*Ash Wednesday.*

On the 11th came the news of the robbery of two frenchmen's houses by the yroquois, near 3 rivers, and of the pursuit of the Algonquains by these yroquois: this robbery occurred on Ash Wednesday.

*Robbery by the  
yroquois.*

On this same 11th began the thawing of a winterless winter,—there having been no cold weather till then; so that during most of the time one might have said mass without a fire, and I think that the wine in the Chalice froze only once, at most.

*Mild and thawing  
winter.*

On the 22nd came the certain news of the capture of a hundred Algonquains, or thereabout, by the treacherous hyroquois,—who, having wintered here the past year, and knowing every turn and byway, came to surprise them while hunting.

*Algonquains taken.*

icy, & scachant tvf les tours, & detours les vinrent surprendre estant a la chasse.

*S<sup>t</sup>. Ioseph*

A la S<sup>t</sup>. Ioseph on ne fit point de feu de Ioye la veille, cõe de coustume; i'en fus vne partie cause, comme ne goustant guere cette Ceremonie qui n'auoit aucune deuõon qui l'accompagnast. & me sembloit qu'un salut en l'honneur du S<sup>t</sup>. estoit meilleur, cõe en effect il fut fait, la veille a la paroisse & le Iour aux Vrsul<sup>es</sup>. ou le hic vir despiciens fut chanté en musique: on tira cette mesme veille vn coup de Canon a vne heure: & le Iour a l'Angelvf du matin 4. ou 5. coups de Canon

*Annonciãon*

A l'annonciãon on tira quelques coups de canon: c'estoit le lundy on se contenta des vespres du dimanche & le Iour apres complie on chanta les litanies: ces deux festes on dit la messe a l'ordinaire: la derniere a 10. h. a la fin le 1<sup>er</sup>. coup de vespre & deuant 11. h. le dernier

*Neufuaines.*

On fit vne neufuaine deuant l'Ann. & vne apres p<sup>r</sup>. les affaires du temps. elle consistoit en vne oraison extraordin. a la messe & les litanies a l'issue.

*40. heures.*

Itẽ on fit les 40. h. aux maisons religieuses le vendr. Samedy & Dim. 4<sup>e</sup>. de Quaresme aux Vrsul<sup>es</sup>. la sepmaine d'apres a l'hospital. les saluts y furent faits tvf les 3. Iours; au 1<sup>er</sup>. vn miserere avec des oraisons penitentialles; puis p<sup>r</sup>. le S<sup>t</sup>. Sacrem<sup>t</sup>. le dixit, le Tantũ ergo & les oraisons: au 2<sup>on</sup>. le Stabat, le lauda



At the feast of St. Joseph, they made no Bonfire on the day before, as is customary. I was partly the cause of this, for I hardly relished this Ceremony, which had no devotion attending it; and it seemed to me that a benediction in the Saint's honor was better. This, in fact, was done the day before, at the parish church, and, on the Day, at the Ursulines',—where the *hic vir despiciens* was sung with music. On that same vigil, a Cannon-shot was fired at one o'clock; and on the Day, at the morning Angelus, 4 or 5 Cannon-shots.

*St. Joseph.*

At the annunciation, they fired some cannon; this was on monday. We limited ourselves to the sunday vespers; and on the Day, after compline, we sang the litany. On these two feasts we said mass as usual,—the last one at 10 o'clock; at the close, the 1st bell for vespers, and before 11 o'clock the last one.

*Annunciation.*

We held a novena before the Annunciation, and one after it for temporal affairs; it consisted of a special prayer at mass, and of the litany at the end.

*Novenas.*

*Item*, we observed the 40 hours at the religious houses,—on friday, Saturday, and the 4th Sunday in Lent, at the Ursulines'; the following week at the hospital Benedictions were held there every 3 Days: on the 1st, a *miserere*, with penitential prayers; then, for the Blessed Sacrament, the *dixit*, the *Tantum ergo*, and the prayers. On the 2nd, were sung the *Stabat*, the *lauda Hierusalem*, *Tantum ergo*, etc.; on the 3rd, the *pange lingua*, and

*40 hours.*

Hierusalē Tantū ergo &c. au 3<sup>o</sup>. le pange lingua Magnificat, a l'hospital on chanta vexilla au lieu de pange lingua.

*predicâons du P.  
Vimont.*

le p Vimont prescha pendant le Caresme, le mercredy aux Vrsul<sup>es</sup>. le vendredy a l'hospital a l'issue de la messe de matin: le p. dequē aux Vrsul<sup>es</sup>. les Dim. & festes; & le p. gabriel lalemant a beauport: p<sup>r</sup>. moy ie trauaillois aux Constit. des Vrsul<sup>es</sup>. selon leur desir.

*Vache noyée*

Enuiron ce temps se noya vne de nos vaches pleines dans la riuiera de S<sup>t</sup>. Charles; elle enfonça dans la glace.

*retour de sauuages*

Sur la fin de mois retournerent Noel Iean bapt. & autres sauuages de Sillery de la chasse, la crainte des yroquois les fit haster.

*prise de 2. Hurons.*

De 5. hurons qui estoient allés a la chasse du mesme costé du sud trois reuinrent, & firent raport que deux de leur compagnons auoient esté pris des yroquois.

*bois.*

Ce moys tout le bois de la Charpente de nõe maison fut apporté sur la neige par nos bœufs.

*hebout habitant.*

M. hebout nvf fournit 50. cordes de bois pour 200<sup>fl</sup>.

AURIL. 1647.

*leuée de boucliers des  
sauuages*

Enuiron le 8. du moys arriue vn de Kontrande, en des 3. riu. p<sup>r</sup>. conuoquer & inuiter tous les Hurons qui estoient icy d'aller a la guerre: ils demanderent a tenir conseil chez m. le gouu. ils estoient 8. Armand portoit la parole qui declara a m. le gouu. le dessein: M.

*Magnificat.* At the hospital, they sang *vexilla*, instead of *pange lingua*.

Father Vimont preached during Lent,—on wednesday at the Ursulines', on friday at the hospital, at the end of early mass. Father dequen preached at the Ursulines' on Sundays and feasts; and father gabriel lalemant at beauport;—as for me, I was at work upon the Ursulines' Constitutions, according to their desire.

*Sermons by Father Vimont.*

About this time one of our cows with calf was drowned in the St. Charles river; she broke through the ice.

*Cow drowned.*

Toward the end of the month, Noel, Jean baptiste, and other savages of Sillery returned from the chase; the fear of the yroquois caused them to hasten.

*Return of the savages.*

Of 5 hurons who had gone to the chase in the same direction, the south, three returned and reported that two of their companions had been taken by the yroquois.

*Capture of 2 Hurons.*

This month, all the Timber for our house was brought over the snow by our oxen.

*Wood.*

Monsieur hebout furnished us 50 cords of wood for 200 livres.

*Hebout a habitant.*

APRIL, 1647.

About the 8th of the month arrives a man of Kontrande, en,<sup>15</sup> from 3 rivers, to convene all the Hurons who were here, and invite them to go to war. They asked to hold a council at monsieur the governor's; they were 8. Armand was the spokesman, who declared to monsieur the governor their purpose.

*Raising of savage shields.*

le gouu. leur dit qu'ils fissent ce qu'ils voudroient, mais que sa pensée a luy seroit qu'ils attendissent des nouuelles des traitem<sup>t</sup>. que les Ennemys auoient fait aux Captifs: & que de plvf ce seroit bien vne meilleure pensée de prendre le chemin de leur pays & s'en aller donner aduis a leurs gens qu'ils soient sur leur garde: les Hurons ne parurent guere contens de cette response, & estant sortis de chez M. le gouu. ils tinrent conseil par entr'eux où ils conclurent la guerre: & en effect s'en allerent bientost: ie donné vn Tapabor &c a Armand. ils n'allèrent que iusques a la poterie.

En ce temps ie tins consulte p<sup>r</sup>. le voyage du p. Daran aux Hurons, qui fut conclu en cas qu'il se trouuast de bons & sages matelots; autrem<sup>t</sup>. qu'il falloit attendre le retour du p. Iogues.

*Iaques Caulmont.*

Iaques Caulmont me fit demander si ie le voulois receuoir p<sup>r</sup>. les Hurons, quil y demeureroit volontiers vn an a l'espreuue, ie l'accordé; & aussytost sa terre fut vendue 1800fl. par luy aux Hospitalieres.

le Dimanche des rameaux le tout alla comme l'an passé excepté que i'y chanté la Passion tout seul.

*sepmaine Ste.*

les hospitalieres dirent le 1<sup>er</sup>. & le 3<sup>e</sup>. Noct. de tenebres, & les Vrsul<sup>es</sup>. toutes entieres: il y eut faute a l'une & a l'autre de n'auoir pas osté leurs paradis ou au moins de ne l'auoir

Monsieur the governor told them to do as they chose, but said that it was his opinion that they should wait for news of the Enemies' treatment of the Captives; and that, moreover, it would surely be a better plan to proceed to their own country, and to give warning to their people that they should be on their guard. The Hurons appeared hardly satisfied with this answer; and, having left Monsieur the governor's, they held a council among themselves, at which they decided upon war; and, in fact, they soon went away. I gave a Storm-cap, etc., to Armand; they went only as far as la poterie.

At this time, I held a consultation about father Daran's journey to the Hurons. This was agreed upon, in case there should be found good and prudent boatmen; otherwise, he must wait for the return of father Jogues.

Jaques Caulmont sent to ask me whether I would receive him for the Hurons,—saying that he would willingly remain there a year on probation. I granted this, and immediately he sold his land to the Hospital nuns, for 1,800 livres.

*Jaques Caulmont.*

On palm Sunday, everything occurred as it did last year, except that I sang the Passion all alone.

The hospital nuns said the 1st and the 3rd Nocturn of the *tenebræ*, and the Ursulines the complete service. There was a mistake with both of them, in not having removed their paradise,—or, at least, in not having closed it. Each one went thither to perform

*Holy week,*

pas fermé, chaqu'un y alla faire ses deuõons & on laissoit le St. Sacrem<sup>t</sup>. surtout a l'hospital où le cierge triangulaire fut allumé deuant le paradis de blanc & esclatant, & non pas deuant l'Autel du St. Sacrem<sup>t</sup>.

le Ieudy on commença icy le seruice ou la messe a 10. h. &  $\frac{1}{2}$ . & cela alla bien; le Vendredy on sonna a 7.  $\frac{1}{2}$  le 1<sup>er</sup>. & on commença enuiron 8. h. cela alla bien. i'y chanté la passion tout seul p<sup>r</sup>. ne la pouuoir chanter a trois.

*& festes de pasque*

le Samedy tout de mesme on commença a 8. h. & cela alla bien parce qu'il faut que la paroisse sonne la premiere: M. de St. Sauueur dit l'Exultet mieux que l'an passé puis s'en alla au lutrin & m'assista tousiours bien. le soir on fit vn salut a la paroisse des litanies de nõe Dame & du regina Cœli Je fis vne faute a la benediction des fonds, ie mis les huiles deuant que d'auoir fait l'asperges.

M. de St. Sauueur manqua au lutrin de dire le sanctvs & le reste sans suiet, il auoit fait le mesme faute l'année d'aparauant.

On fit salut a la paroisse le dimãche au soir, le lundy a l'hospital le mardy aux Vrsul<sup>es</sup>. les religieuses ne chanterent point a l'hospital; elles chanterent aux Vrsul<sup>es</sup>. le Tantū ergo a la fin du Magnificat &c. Je croy qu'il seroit meilleur qu'elles chantassent aussy o filii & filiæ.

*St. Marc.*

le Iour de St. Marc tomboit cette année le



her devotions, and the Blessed Sacrament was forsaken,—especially at the hospital, where the tapers of the triangle were lighted before the paradise, white and shining, and not before the Altar of the Blessed Sacrament.

On Thursday, we began the service here, or mass, at  $\frac{1}{2}$  past 10, and that went well; on Friday, we rang the 1st bell at  $\frac{1}{2}$  past 7, and began about 8 o'clock; that went well. I sang the passion all alone, because it could not be sung with three voices.

On Saturday, likewise, we began at 8 o'clock; and that went well, because the parish church must ring first. Monsieur de St. Sauveur said the *Exultet* better than last year; then he went to the lectern and assisted me well throughout. At evening, we held a benediction at the parish church,—the litany of our Lady, and the *regina Cæli*. I made a mistake at the blessing of the fonts; I put in the oils before having said the *asperges*.

Monsieur de St. Sauveur omitted without reason, at the lectern, to say the *sanctus* and the rest; he had made the same mistake the year before.

There was benediction at the parish church on sunday evening; on monday, at the hospital; on tuesday, at the Ursulines'. The nuns did not sing at the hospital; they sang at the Ursulines' the *Tantum ergo* at the end of the *Magnificat*, etc. I think it would have been better if they had also sung *o filii et filiæ*.

St. Mark's Day fell this year on the Thursday after easter. It was asserted that the

St. Mark.

Ieudy apres pasque Il estoit assuré que l'office deuoit estre transferé, & la feste demeurer, on douta de l'abstinēce; & apres enqueste faite on declara qu'il n'y en auoit point tombant dans les Dimanches & dans l'octaue de pasque. on douta aussy de la procession, & il ne s'en fit point a cause qu'il fut reconnu que les chemins estoient pleins d'eau: il seroit plvf cōforme aux rubriques d'aller en procession a quelque Eglise, & peut estre d'y dire la messe des rogāons; cela ne fut pas fait, mais on se contenta de chanter les litanies deuant la messe, & de dire en suite la messe haute des rogāons sans aucune Commemorāon ny de la feste ny de l'octaue. on douta de plvf si a cause qu'il estoit feste, il falloit faire l'office du Iour du Ieudy de pasque double; & il fut trouué que non, que la messe toutesfois se deuoit dire cōe de duplici, & ob concursū populi etiā in missis priuatīs y dire la Commem. de S<sup>t</sup>. Marc, & mesme le Credo si d'ailleurs il n'y eut du y estre dit.

Nvf dismes ce iour la p<sup>r</sup>. salut les vespres du S<sup>t</sup>. Sacrem<sup>t</sup>. exposé.

*conseil des Sauvages.*

En ce mesme temps les sauuages demanderent a tenir Conseil p<sup>r</sup>. scauoir les pensées de M. le gouu. sur leur affliction: la ronse ē aux archiues titulo yroquois.

*la guerre recommēce avec les yroquois. . . .*

Mais le 27. du moys arriua Iean Amyot qui auoit esté enuoyé des 3. riu. pour porter les nouuelles a montreal de ce qui s'estoit icy

office was to be transferred, and the festival continued; we doubted about the abstinence; and, after making investigation, we declared that there was none,—the day falling on Sundays and in the octave of easter. We also doubted about the procession; and none was made, because it was found that the roads were full of water. It would be more conformable to the rubrics to go in a procession to some Church, and perhaps to say the rogation mass there; that was not done, but we contented ourselves with singing the litany before mass, and then saying the rogation high mass, without any Commemoration either of the feast or of the octave. We also doubted whether, because it was a festival, it was necessary to hold the office for the Day of Thursday after easter, twice; and it was found not so,—but, however, that mass should be said as one *de duplici*, and *ob concursum populi etiam in missis privatis*, the Commemoration of St. Mark should be said thereat, and even the *Credo*; if, indeed, it ought not, [in any case,] to have been said there.

We said on that day, by way of benediction, vespers with the Blessed Sacrament exposed.

At this same time, the savages asked to hold a Council for learning the sentiments of Monsieur the governor with reference to their affliction; the answer is in the archives, *titulo yroquois*.

But, on the 27th of the month, arrived Jean Amyot,<sup>16</sup> who had been sent from 3 rivers, in order to bear tidings to montreal

*Council of the  
Savages.*

*The war with the  
yroquois begins  
again.*

passe l'hyuer & nvf raporter des nouuelles de ce quartier-la & nvf apprismes que des le moys de nou. de l'année passée les yroquois y auoient pris deux françois & 4. hurons, la 1<sup>re</sup> du p. le Ieune s'en trouuera dans les Archiues, titulo Montreal

Cette nouuelle fit resoudre M. le gouu. de donner 5. ou 6. françois aux sauuages p<sup>r</sup>. aller auec eux a la petite guerre, ils partirent de Sillery de 4. de May. Chastillon estoit leur Chef.

*Chasse.*

Iaques Iunier va a la chasse auec vn de nos hommes il y demeure 10. Iours raporte 31. grosses pieces, trois perdrix, trois canars, dont on fit le festin a Sillery p<sup>r</sup>. la benediction.

*Commencem<sup>t</sup>. du bas-  
timent des offices.*

Sur la fin de ce moys on commença a creuser les fondemens de n<sup>o</sup>e maison ou bastiment.

1647.

Le 27. ie partis p<sup>r</sup>. aller aux Exercices.

MAY. 1647. & IUIN.

*benediction de  
l'Eglise de Sillery*

le 8. de May se fit la benediction de l'Eglise de Sillery.

*pesche*

le 10. se prirent les 1<sup>ers</sup>. poissons par M. de S<sup>t</sup>. Sauueur & entr'autres vn saulmon. n<sup>o</sup>e f pierre ensuite enuiron le 15.

*Mort d'un françois  
dans les eaux*

Enuiron ce temps se noya vn pauvre garçon; nommé raison, on destina 10. escus de ses hardes p<sup>r</sup>. faire dire des messes p<sup>r</sup>. luy par M<sup>r</sup>. de S<sup>t</sup>. Sauueur.

le 14. arriua le p. duperon des 3. riu. p<sup>r</sup>.

concerning what had occurred here through the winter, and to bring back to us news from that quarter; and we learned that, since the month of november in the past year, the yroquois had taken two frenchmen there, and 4 hurons. The letter from father le Jeune will be found in the Archives, *titulo* Montreal.

This news made Monsieur the governor resolve to give 5 or 6 frenchmen to the savages, in order to go with them on a hostile expedition. They started from Sillery on the 4th of May; Chastillon was their Chief.

Jaques Junier goes hunting with one of our men; he remains 10 Days, and brings back 31 head of large game, with three partridges and three ducks. With these they made the feast at Sillery for the consecration.

Toward the end of this month, we began to dig the foundations of our house, or building.

On the 27th, I left to make a Retreat.

#### MAY, 1647, AND JUNE.

On the 8th of May, the consecration of the Church at Sillery took place.

On the 10th, the 1st fish were taken, by Monsieur de St. Sauveur, and among others a salmon; our brother pierre took some afterward,—about the 15th.

About this time a poor lad was drowned, named raison. We set aside 10 écus of his effects, for having masses said in his behalf by Monsieur de St. Sauveur.

On the 14th arrived father duperon from 3 rivers, in order to supply the place of father

*Hunting.*

*Beginning of the  
official building.*

1647.

*Consecration of the  
Church at Sillery.*

*Fishing.*

*Death of a french-  
man in the waters.*

*arriuée du p. du-  
peron*

suppleer a la place du p. dequē a Sillery, au regard des sauuages. le p dequē va a Tadou-sak avec M. Marsolet le 26.

le mesme Iour partit le p. Vimont p<sup>r</sup>. vn voyage a beauport & beaupré p<sup>r</sup>. les pasques.

le 22. partit M<sup>r</sup>. le gouu. & moy avec luy p<sup>r</sup>. les 3. riu. 3 chaloupes

*depart pr. les 3. riu.  
pr. aller a la guerre.*

le 24. nvf fusmes rencontres par vn Chaloupe des 3. riu. conduite par Crapaudiere qui nvf aduertit de la prise d'un Huron par les yroquois a la riuiera fauerel le lundy d'auparauant la minuict du 25 au 26. arriua le p. Darā qui nvf donna aduis de la rencontre des yroquois par nos gens qui tenoient assiges les yroquois: le reste de l'histoire se trouuera dans les Archiues titulo yroquois.

*Nouvelles de la Mort  
du pere Iogues.*

le 4. de Iuin nvf repartismes des 3. riu. le 5. nvf arriuasmes a Quebec le mesme Iour sur les 11. heures arriua vne Chaloupe des 3. riu. qui donna aduis du retour du fils d'Ignace otoïoliti des yroquois aux 3. riu. qui assurait entr'autres la mort ou plustost le massacre du p. Iogues & de son compagnon Lalande p<sup>r</sup>. lequels le lendemain on dit vne messe haute des morts.

*porcelaine rendüe a  
la picarde*

En ce voyage estant chez M. de Chauigny, vne nommée la Picarde me demanda 700. gr. de porcelaine qu'elle auoit iadis donné au p. debrebeuf, i'en auois 2200 ou 300. que ie portois aux 3. riu. au p. buteux, ie luy en raporté les 700.



dequen at Sillery, with respect to the savages. Father dequen goes to Tadousak with Monsieur Marsolet, on the 26th.

*Arrival of father  
duperon.*

On the same Day, father Vimont started on a journey to beauport and beaupré, for the easter festivals.

On the 22nd, Monsieur the governor departed, and I with him, for 3 rivers; 3 shallops.

On the 24th, we were met by a Shallop from 3 rivers, commanded by Crapaudiere, who notified us of the capture of a Huron by the yroquois at the river faverel, the monday before. At midnight of the 25th and 26th, father Daran arrived, who informed us that the yroquois had been encountered by our people, who held the yroquois besieged; the rest of the account will be found in the Archives, *titulo yroquois*.

*Departure for 3  
rivers, to go to war.*

On the 4th of June, we set out to return from 3 rivers; on the 5th, we arrived at Quebec. The same Day, about 11 o'clock, a Shallop arrived from 3 rivers, which informed us that the son of Ignace otouolti had returned from the yroquois to 3 rivers,—who announced, among other matters, the death, or rather the murder, of father Jogues and his companion Lalande, for whom the next day we said a high mass for the dead.

*News of the Death of  
father Jogues.*

On this journey, while with Monsieur de Chavigny, a certain woman, named "la Picarde," asked me for 700 porcelain beads, which she had formerly given to father debrebeuf; I had 2200 or 300, which I was carrying to 3 rivers, to father buteux,—I returned to her the 700.

*Porcelain returned  
to "la picarde."*

*Prieres publiques.  
Litanies de la S. V.*

Prieres en ce temps ordonnés p<sup>r</sup>. les necessités publiques. Litanies de la Vierge iusques a la Toussaincts apres la messe, avec les oraisons Concede nos Angelorū de S<sup>t</sup>. Ioseph de pace: les festes & Dimāches les chanter.

Da pacē aux Saluts: vne oraison extraordinaire. a la messe ad libitū sed ad rē: Vne messe par moys a Quebec & a Sillery & vn Aue maris stella apres nos litanies du soir p<sup>r</sup>. les Interests particulier de nōe Comp<sup>ie</sup>.

*voyage du p. p.  
piart*

le p. piart partit des 3. riu. le 29. de May veille de l'ascension p<sup>r</sup>. aller a la barque, qui en estoit distante d'une Lieüe, dans laquelle estoit M<sup>r</sup>. bourdon & 30. personnes qui alloient a richelieu, & de la a montreal; & le p. piart alla p<sup>r</sup>. les assister, & visiter le p. le Jeune a montreal:

La Chaloupe qui aporta les nouvelles de l'arriuée du fils d'Ignace otoïolti repartit le 7. de Iuin fortifiés de soldats, pour donner avec assurance iusques a la barque, & iusques a montreal porter les nouvelles que raportoit ce fils d'Ignace, scauoir que surtout on en vouloit a montreal & que 200. hommes y estoient allés.

la veille de la pentecoste se fit vn salut a la paroisse scauoir le Veni creator, le veni S<sup>te</sup>. Sps. & le regina cœli.

*Pentecoste*

le Dimanche p<sup>r</sup>. salut les litanies a vespres.

le lundi aux Hospital; le mardy aux Vrsul<sup>es</sup>. sur les 5. h. p<sup>r</sup>. salut les litanies de la vierge

Prayers were ordered at this time for public necessities: the Litany of the Virgin until All Saints', after mass, with the prayers *Concede nos Angelorum*, of St. Joseph, *de pace*,—these to be sung on feasts and Sundays.

*Da pacem* at the Benedictions: a special prayer at mass, *ad libitum, sed ad rem*; One mass a month at Quebec and at Sillery; and an *Ave maris stella*, after our evening litany, for the special Interests of our Society.

Father pijart left 3 rivers on the 29th of May, the vigil of the ascension, in order to go to the bark,—which was a League away,—in which were Monsieur bourdon and 30 persons who were going to richelieu, and thence to montreal; and father pijart went to assist them, and to visit father le Jeune at montreal.

The Shallop which brought the news of the arrival of the son of Ignace otouolti, set out again on the 7th of June. It was defended by soldiers, that it might proceed with safety as far as the bark, and even to montreal, in order to convey the news which that son of Ignace was reporting,—to wit, that there was especial ill feeling against montreal, and that 200 men were going thither.

On the eve of pentecost, a benediction was held at the parish church,—namely, the *Veni creator*, the *veni Sancte Spiritus*, and the *regina cæli*.

On Sunday, for benediction the litany at vespers.

On monday, at the Hospital; on tuesday at the Ursulines', about 5 o'clock, for bene-

*Public prayers.*  
*Litany of the*  
*Blessed Virgin.*

*Father p. pijart's*  
*journey.*

*Pentecost.*

& le veni S<sup>te</sup>. Spiritus; il y eut vne faute aux Vrsul<sup>es</sup>. scauoir que leur ayant laissé dire le 1<sup>er</sup>. verset de veni S<sup>te</sup>. Spiritvf elles le prirent trop bas. le S<sup>t</sup>. Sacrem<sup>t</sup>. n'estoit pas exposé aux Vrsul<sup>es</sup>. les deux 1<sup>ers</sup>. Iours, & ne le deuoit estre en pas vne des deux maisons; mais il le fut les deux 1<sup>ers</sup>. Iours a l'hospital; vne autrefois il sera mieux de l'exposer le Iour que la station ou salut se fera chez elles.

*sauuages a Sillery  
se fortifirent.*

les sauuages de Sillery demanderent de se retirer dans les pieux de l'enclos de la maison de Sillery; cela leur fut accordé; ils trauaillerent a faire vne nouvelle palissade: M<sup>r</sup>. le gouu. aussy y alla p<sup>r</sup>. designer la place d'un fort dans les champs.

*Sauuages de Tadousak*

le 12. de Iuin arriuerent les sauuages de Tadousak au nombre de 7. Chaloupes: qui apporterent 1<sup>res</sup> du p. dequē de l'estat des affaires de la mission de Tadousak qui se trouuera dans les Archiues.

*1<sup>re</sup>. pierre du bastiment.*

Ce mesme Iour fut mise la 1<sup>ere</sup> pierre au fondem<sup>t</sup>. du corps de logis des offices de la maison de Quebec

*retour du pere  
Druilletes.*

Le 16. arriua le P. Druilletes a Sillery de son voyage apres plvf de 9. moys d'hyuernem<sup>t</sup>. avec les sauuages Abnaquiois; ce qui en peut estre sceu se trouuera dans les Archiues.

le 20. arriuerent les autres Canots Abnaquiois au nombre de 5. ou 6.

diction: the litany of the virgin and the *veni Sancte Spiritus*. There was an error at the Ursulines',—in this, that, being allowed to say the 1st verse of *veni Sancte Spiritus*, they started it too low. The Blessed Sacrament was not exposed at the Ursulines' on the 1st two Days, and should not have been, at either one of the two houses; but it was, on the 1st two Days at the hospital. Another time, it will be better to expose it on the Day when the station or benediction shall be observed with them.

The savages of Sillery asked permission to retire inside the palisaded enclosure of the house at Sillery; that was allowed them, and they labored to make a new stockade. Monsieur the governor also went thither, to designate the site for a fort in the fields.

*Savages at Sillery  
fortify themselves.*

On the 12th of June, the savages from Tadousak arrived, to the number of 7 Shallops; they brought letters from father dequen concerning the state of affairs in the mission of Tadousak, which will be found in the Archives.

*Savages from Ta-  
dousak.*

This same Day, the 1st stone was laid in the foundation of the main official building of the house at Quebec.

*1st stone of the build-  
ing.*

On the 16th, Father Druilletes arrived at Sillery from his journey, after more than 9 months' wintering with the Abnaquiois savages; what can be known of it will be found in the Archives.

*Return of father  
Druilletes.*

On the 20th, the other Abnaquiois Canoes arrived, to the number of 5 or 6,

And the next day, the 21st, the savages of

*son départ avec les  
sauuages*

Et le lendemain 21. partirent les sauuages de Tad8sak & de Sillery p<sup>r</sup>. aller a la guerre, le p. Druilletes avec eux iusques aux 3. riu. & oultre.

*1<sup>es</sup>. nouu. de france.*

Ce mesme Iour 21. M. de lessar retournant de Tad8sak apporta les 1<sup>es</sup>. nouuelles de france apprises du Capitaine le feure arriué a l'Isle percée. ce fut vne Chaloupe de sauuages qui en apporta les nouuelles; que cinq vaisseaux se preparoient p<sup>r</sup>. venir: que la paix estoit faite en france &c.

*feste Dieu.*

La procession du S<sup>t</sup>. Sacrem<sup>t</sup>. fut a peu pres cõe l'an passé deux de nos PP. y porterent des chasubles, & cela orna fort la procession: il sera bon cy apres que t<sup>vi</sup> les prestres qui menoient deuant en portent: il y auoit deux Anges françois qui menoient au milieu d'eux vn petit sauuage; cela va bien & c'est assés. Ioliet y porta vne torche a la place des matelots qui l'a renuoyerent, M. Couillar, m. de maure m. de la fresnay, Est8et le Daiz.

*M. d'Aunay de  
rasilly.*

Commencem<sup>t</sup>. de commerce de lettres avec M. d'Aunay rasilly, le p. dequē luy escriuit l'an passé p<sup>r</sup>. r'auoir vn petite sauuage captif, il luy respondit cette année fort honnestem<sup>t</sup>. & son Commis au Commis de Tadoussak.

*Hospital*

Incidit in dementiam la M. de S<sup>te</sup>. geneuieue a l'hospital.

*Arriuée d'un vais-  
seau & du p. bail-  
loquet.*

le 20. de Iuin arriua le 1<sup>er</sup>. vaisseau a Tadousak & la nouuelle en fut apportée icy le 23. veuille de S<sup>t</sup>. Iean. ce vaisseau n<sup>vf</sup>



Tadousak and of Sillery started to go to war; father Druilletes went with them as far as 3 rivers and beyond.

*His departure with  
the savages.*

This same Day, the 21st, Monsieur de lessar,<sup>17</sup> returning from Tadousak, brought the 1st news from france,—learned from Captain le fevre, who had arrived at Isle percée. It was a Shallop of savages that brought the news,—that five vessels were making ready to come; that peace was concluded in france, etc.

*1st news from  
france.*

The procession of the Blessed Sacrament was very nearly like last year: two of our Fathers wore chasubles, and that greatly adorned the procession. It will be well hereafter for all the priests who march at the head to wear them. There were two french Angels, who led between them a little savage; that is very meet, and it is enough. Joliet<sup>18</sup> carried a torch therein, in place of the sailors, who refused to do so. Monsieur Couillar, monsieur de maure, monsieur de la fresnay, and Estwet carried the Canopy.

*Corpus Christi.*

Beginning of a correspondence with Monsieur d'Aunay rasilly.<sup>19</sup> Father dequen wrote to him last year, in order to recover a little captive savage; he answered him very civilly, this year; and his Agent wrote to the Agent at Tadoussak.

*Monsieur d'Aunay  
de rasilly.*

*Incidit in dementiam* Mother de Ste. genevieve at the hospital.

*Hospital.*

On the 20th of June, the 1st vessel arrived at Tadousak, and the news of it was brought here on the 23rd, St. John's eve. This

*Arrival of a vessel  
and of father bail-  
loquet.*

apporta le p. pierre bailloquet de la prouince de bordeaux; & nõe f. nicolas faulconnier Mas-son; le 25.

*feu de la St. Iean* On fit le feu de la S<sup>t</sup>. Iean cõe l'an passé, ie n'y assisté pas. Mons<sup>r</sup>. de S<sup>t</sup>. Sauueur fit l'office.

*1<sup>er</sup>. Cheual aporté.* Ce mesme vaisseau apporta le 1<sup>er</sup>. Cheual, dont les habitans faisoient present a M<sup>r</sup>. le gouuerneur.

*Procureur Syndik* le 29. les habitans furent trouuer M. le gouu. p<sup>r</sup>. luy demander permission d'eslire vn procureur Syndic, ils furent renuoyés a l'assemblée generale: cependant il y eut re-queste présentée.

*depart du pere bailloquet pr. montreal.* le dernier de Iuin partit le p. bailloquet p<sup>r</sup>. Montreal dans vne Chaloupe conduite par M. de la Tour.

*retour des sauvages de la guerre* Ce mesme Iour la nuit retournerent les Sauvages de la guerre ou visite du lac & avec eux le p. Druilletes, ils ne virent rien.

*& de la barque* Vn peu auparauant estoit retournée la bar-que de m. bourdon de son voyage de richelieu & Montreal, elle remporta de richelieu les Canons encloüés.

*Confiscãon de Cas-tors chez Mr prieur* on va visiter la chambre de M. le prieur prestre des Vrsul<sup>es</sup>. & on luy prend plvf de 260. liures pesant de Castor; apres s'estre vanté qu'il en auoit & qu'il ne les donneroit au magazin qu'a bon compte.

*grande messe.* Enuiron ce temps on commença a chanter

vessel brought us, on the 25th, father pierre bailloquet,<sup>20</sup> of the province of bordeaux, and our brother nicolas faulconnier, a Mason.

They made St. John's fire, the same as last year. I was not present; Monsieur de St. Sauveur officiated.

*St. John's fire.*

That same vessel brought the 1st Horse, of which the habitants made a present to Monsieur the governor.

*1st Horse imported.*

On the 29th, the habitants went to find Monsieur the governor, in order to ask his permission to elect a procuror Syndic. They were referred to the general assembly; meanwhile, there has been a petition presented.

*Procuror Syndic.*

On the last of June, father bailloquet started for Montreal in a Shallop commanded by Monsieur de la Tour.

*Father bailloquet's  
departure for  
montreal.*

This same Day, at night, the Savages returned from the war, or a visit to the lake, and with them father Druilletes; they saw nothing.

*Return of the sav-  
ages from war,*

A little while before, monsieur bourdon's bark had returned from its voyage to richelieu and Montreal; it brought back from richelieu the Cannons, spiked.<sup>21</sup>

*and of the bark.*

The room of Monsieur the prior, the Ursulines' priest, is inspected, and more than 260 pounds' weight of Beaver skins are taken from him, after he had boasted that he had some, and that he would give them to the warehouse only for a good sum.

*Confiscation of  
Beavers at Monsieur  
the prior's.*

About this time, we began to sing high mass every Sunday and feast-day at Quebec, feeling ourselves strong enough to do so, and the

*High mass.*

la messe haute tvf les Dimanches & festes a Quebec, nvf sentans assés forts p<sup>r</sup>. le faire & la façon ordinaire qu'on la chantoit, avec vn *veni creator, gloria, Credo, & O Salutaris hostia*, n'estant pas reguliere, & estant capable de choquer ceux qui viennent de nouveau [de] france, qui s'attendent de trouuer au moins en quelque lieu de la nouu. france vne messe de paroisse.

## 1647. IUILLET

*Conseil des Abna-  
quiois*

le 3. ou 4. les Abnaquiois demandent a me parler p<sup>r</sup>. me remercier du voyage du p. Druilletes, & me prier de le laisser retourner; mais les derniers venus des Abnaquiois, ayant apporté lettres des P. Capucins, qui nvf prioient de n'y plvf retourner; ie leur refusé, & fis la response qui se trouuera dans vne lettre que i'escruiis sur ce suiet aux Capucins.

*depart du pere  
duperon.*

le 12. partit le p. duperon p<sup>r</sup>. Tadousak p<sup>r</sup>. y aller assister le p. dequen.

*retour du p. le  
Jeune*

le 16. arriua le p. le Jeune de Montreal & le 17. se fit Consulte sur le retour du p. Druilletes

*Consulte pr. les mis-  
sions*

aux Abnaquiois; sur la mission d'hyuer a Tadousak; sur le voyage aux Hurons; sur l'employ du p. defretat, & du p. gabriel: la resoluion fut que si les Abnaquiois reuenoient querir le pere a l'Automne il iroit: P<sup>r</sup>. Tadousak, il n'en falloît point parler cette année, supposé l'employ du p<sup>r</sup>. Druilletes aux Abnaquiois: qu'on iroit aux Hurons data occasione

usual manner in which we sang it,—with a *veni creator, gloria, Credo*, and *O Salutaris hostia*,—being irregular, and likely to displease those who newly come from france, who expect to find, at least in some place of new france, a parish mass.

1647, JULY.

On the 3rd or 4th, the Abnaquiois ask to speak to me, in order to thank me for father Druilletes's journey, and to beg me to allow him to return. But—the last people who came from the Abnaquiois having brought letters from the Capuchin Fathers, who begged us not to return again—I refused them, and gave the answer which will be found in a letter that I wrote on this subject to the Capuchins.<sup>22</sup>

*Council of the Abnaquiois.*

*Capuchins.*

On the 12th, father duperon started for Tadousak, to go and assist father dequen.

*Departure of father duperon.*

On the 16th, father le Jeune arrived from Montreal; and, on the 17th, a Consultation was held concerning father Druilletes's return to the Abnaquiois, the winter mission at Tadousak, the journey to the Hurons, and the employment of father defretat and father gabriel. The decision was that, if the Abnaquiois returned to ask for the father in Autumn, he should go. As for Tadousak, it was not to be mentioned this year, in case of father Druilletes's employment among the Abnaquiois. It was decided that some one should go to the Hurons, *data occasione comoda et rationabili*; and that father gabriel

*Return of father le Jeune.*

*Consultation respecting the missions.*

commoda & rãõabili: que le p. gabriel se mettroit au montaignez; & le p. defretat en france.

*pr. la traite.*

le 19. autre Consulte touchant la traite de Castors faite a Sillery; scauoir s'il l'a falloit tolerer; le p. le Ieune, le p. Vimont & moy y estions & fut dit

1°. que si le magazin estoit raisonnable on estoit obligé en conscience de ne les point diuertir ailleurs.

2°. S'il n'estoit raisonnable, qu'on pouuoit dissimuler en conscience, les habitans ayant droit de nature, & du roy de traiter.

3°. que le magazin fut raisonnable ou non qu'il ne falloir point que nvf traitassions.

*arriüée des Algonq.  
Victorieux.*

le 21. arriuerent les Algonq. de la petite nation avec 6. Cheuelures d'yroquois. l'histoire s'en voira dans les Archiues.

*Procureur Syndik &  
requestes.*

Ce mesme Iour se fit Eslection d'un procureur Syndic, qui fut M. bourdon, qui le 28. presenta la requeste des habitans qui metoient toutes leurs affaires entre les mains de m. le gouu. attēdant quelque establissement. & casoient tvf les Esleus & Directeurs.

*mort funeste  
d'yurogues. met le  
feu chez nous.*

Ce mesme 28. bastien vn de nos hommes, & la neigerie s'estant enyurés dans nōe vieux magazin, où ils couchoient, quelques-vns estant venus petuner, ietterent le feu sur de la paille qui embrasa le logem<sup>t</sup>. le feu parut sur la minuit; la neigerie se sauua; & bastien



should betake himself to the montagnais, and father defretat to france.

On the 19th, another Consultation was held, regarding the Beaver trade carried on at Sillery,—to wit, whether it should be tolerated. Father le Jeune, father Vimont, and I were present; and it was said:

1. That, if the warehouse were reasonable, we were obliged in conscience not to divert the trade elsewhere.

2. If it were not reasonable, we might with conscience dissimulate,—the habitants having the right, by nature and from the king, to trade.

3. That, whether the warehouse were reasonable or not, we were not compelled to trade.

On the 21st, the Algonquains of the petite nation arrived, with 6 yroquois Scalps; the narrative will appear in the Archives.

This same Day, there was an Election of a procuror Syndic, who was Monsieur bourdon; he, on the 28th, presented the petition of the habitants. They placed all their affairs in the hands of monsieur the governor, pending some settlement, and set aside all the Elected members and Directors.

This same 28th,—bastien, one of our men, and la neigerie having become drunk in our old warehouse, where they slept,—certain men, having come to smoke, dropped fire upon the straw, which kindled the building. The fire appeared about midnight; la neigerie escaped, and bastien was suffocated and half burned. They took out what was left of his

*Concerning the trade.*

*Arrival of the Victorious Algonquains.*

*Procuror Syndic and petitions.*

*Sad death of a drunkard. Fire started at our house.*

y fut estouffé & a demy bruslé, on retira le reste du corps que nvf ne Iugeasmes point a propos d'enterrer en terre Sainte, estant vn yurogne manifeste & public Incorrigible & mort sans signe de penitence dans son yurognerie; en suite on ne fit aucune priere publique p<sup>r</sup>. luy

*matelot se iette dans  
La mer. Eau de Vie  
refusée.*

Quelque moys auparavant s'estoit precipité dans la mer vn matelot nommé Charles. a Tadosak apres auoir bu 4. tasses d'eau de vie, sur le refus qu'on luy faisoit de luy en donner dauantage.

*La St. Ignace.*

A la feste de St. Ignace, le salut se fit la veille a 7. h. du soir. scauoir le laudate, Iste Confessor, Similabo, Magnificat, Salue regina cela alla bien.

la grande Messe le Iour a 7. h. le sermon a 1. h. & demie a l'hospital, & ensuite les Vespres, les Hospital. donnerent la Colāon aux Musiciens a ma requeste; le salut a 5. h. Aux Vrsul<sup>es</sup>. cōe la veille.

la veille on tira a midy vn coup de Canon au fort, & trois le lendemain a l'Angelvf du matin.

1647. AOUST

*arriuée des Vais-  
seaux*

le 1<sup>er</sup>. arriua vne Chaloupe qui dit des nouuelles de l'arriuée des vaisseaux au moins de l'Admiral au biq.

le 5. arriua le p. Quentin; & le 6. Deux vaisseaux de M<sup>r</sup>. de repentigny & vn autre:

body, which we did not Judge proper to bury in Consecrated ground, since he was an open and public drunkard,—Incorrigible, and one who had in his drunkenness, died without a sign of penance; consequently, no public prayer was said for him.

Some months before, a sailor named Charles had dashed himself into the sea at Tadousak, after having drunk 4 cups of brandy, upon the refusal of his demand to give him more.

At the feast of St. Ignatius, the benediction took place the day before, at 7 o'clock in the evening,—the *laudate*, *Iste Confessor*, *Similabo*, *Magnificat*, and *Salve regina*. That went well.

On the Day, high Mass, at 7 o'clock; the sermon at half-past 1 o'clock, at the hospital: and then Vespers. The Hospital nuns gave the Musicians a Collation at my request. At the Ursulines', benediction at 5 o'clock, like that of the day before.

On the eve, one Cannon-shot was fired at noon at the fort; and three the next day at the morning Angelus.

#### 1647, AUGUST.

On the 1st, a Shallop arrived, which gave news of the arrival of the vessels—at least, of the Admiral's ship—at biq.<sup>23</sup>

On the 5th, father Quentin arrived; and, on the 6th, Two vessels of Monsieur de repentigny, and one other. On the same Day, father pijart arrived from 3 rivers, with the letters from the Hurons, by way of the Aticamegues.<sup>24</sup>

On the same 6th,—in consequence of the

*A sailor jumps into  
The sea when re-  
fused Brandy.*

*St. Ignatius.*

*Arrival of the  
Vessels.*

le mesme Iour le p. piiart des 3. riu. avec les 1<sup>res</sup> des Hurons par les Aticamegues.

*Consulte*

le mesme 6. sur le reiglem<sup>t</sup>. venu de france, qui portoit l'establissem<sup>t</sup>. d'un Conseil de trois, dont le Super<sup>r</sup>. estoit l'un, ie fis consulte p<sup>r</sup>. scauoir si i'y deuois consentir; le p. Vimont, le p. dendemare, & le p. le Ieune y estoient; il fut conclu qu'ouy; qu'il le falloit faire: ie proposé le voyage de france d'un de nos P. p<sup>r</sup>. les affaires des Vrsul<sup>es</sup>. Hospital. yroquois & validité des Sacremens de mariage, qu'on nvf disputoit par les lettres venues de france cette année.

*Conseil de trois  
Le Supr. en est.*

Ce mesme Iour 6. fut mis en possession le fermier de n<sup>oe</sup> dame des Anges

*Le Pr. Grelon*

le 14. arriua m. godefroy dans son vaisseau, où estoit le p. grelon & n<sup>oe</sup> f. bonnemer

*Assomption*

le 15. se fit la procession apres vespres, Mons<sup>r</sup>. Nicolet porta la Croix deux Enfans avec surplis avec deux Chandeliers; les sauuages suiuoient; le p. le Ieune avec surplis derriere: puis les chantres seculiers. suiuoit M. le prieur & M. de S<sup>t</sup>. Sauueur; puis 6. de nos Peres le dernier moy seul avec la n<sup>oe</sup> dame des Vrsulines: on

*ff. point aux proces-  
sion.*

alla a l'hospital puis aux Vrsul<sup>es</sup>. nos ff. ne furent pas a la procession, ie déclaré qu'ils n'y deuoient point aller nisi moti ab Obedientia, liberū tn [*i.e.*, tamen] illis postea relictū vt irent post crucē in habitu suo ordinario.

regulation arrived from france, which prescribed the establishment of a Council of three, of whom the Superior should be one,— I held a consultation in order to know whether I was to consent thereto; father Vimont, father dendemare, and father le Jeune were present; it was decided affirmatively,— that this must be done. I proposed a voyage to france by one of our Fathers, in behalf of affairs concerning the Ursulines and Hospital nuns, the yroquois, and the validity of the Sacrament of marriage,— which was contested with us, according to letters that came from france this year.<sup>25</sup>

This same Day, the 6th, the farmer at nostre dame des Anges was put in possession.

On the 14th, monsieur godefroy arrived in his vessel, in which were father grelon<sup>26</sup> and our brother bonnemer.

On the 15th, the procession took place after vespers. Monsieur Nicolet bore the Cross; two surpliced Boys followed, with two Candlesticks; then came the savages,— father le Jeune, in surplice, behind them; then the lay choristers. Monsieur the prior and Monsieur de St. Sauveur followed; then 6 of our Fathers; lastly, I alone, with the virgin of the Ursulines. We went to the hospital, then to the Ursulines'. Our brethren were not in the procession; I declared that they should not march, *nisi moti ab Obedientia; liberum tamen illis postea relictum ut irent post crucem in habitu suo ordinario.*

*Consultation.*

*Council of three;  
The Superior is one.*

*Father Grelon.*

*Assumption.*

*Brethren not in the  
procession.*

On the 17th, the news arrived of the cap-

*prise par les yro-  
quois*

le 17. arriua la nouuelle de la prise de 6. ou 7. Algonq. par les yroquois a la poterie.

le 20. repartit le p. de Quen avec M. Marsolet p<sup>r</sup>. Tadousak. & le mesme Iour, bourget s'en retourna avec son vaisseau.

*vn noyé.  
claude.*

Vn nommé le petit Claude se noya ce moys icy.

le 25. retourna le p. dequē de my chemin; les poissons blancs, p<sup>r</sup>. lesquels ils estoient repartis s'en estant en allés.

*St. Augustin.  
Vrsulines fachées.*

le 28. Iour de St<sup>t</sup>. Augustin, ie dis la grande messe a l'hospital, & y dis vn mot a l'Euan-gile ex plano en l'honneur du St<sup>t</sup>. le p. Vimont y prescha l'apres disnee & y eut Salut: les Vrsul<sup>es</sup>. se fascherent vn peu de ce que ie n'auois pas esté dire la messe chez elles, mais outre que les Hospital. m'en auoient parlé; il semble qu'on leur peut accorder cette feste, les Vrsul<sup>es</sup>. ayant la St<sup>te</sup>. Vrsule. . le p. baunin prescha aux Vrsul<sup>es</sup>. l'apres disnée, & 3. ou 4. de nos Peres y dirent la messe, & entr'autres le p<sup>r</sup>. lyonne la grande

*P. Baunin*

le p. dendemare & le p. greslon partirent le 26. le p. gabr. lalement & le p. baunin le 29. p<sup>r</sup>. les 3. riuieres.

#### 1647. SEPTEMBRE

*yroquois bruslé a  
Sillery.*

on retourne de la guerre, ou plusieurs fran-çois furent blessés, vn yroquois pris qui fut bruslé a Sillery le 16. M. le gouu. le tint en prison 8. ou 10. iours, enfin les sauages s'en-



ture of 6 or 7 Algonquains by the yroquois, at la poterie.<sup>27</sup>

*Capture by the  
yroquois.*

On the 20th, father de Quen set out, with Monsieur Marsolet, for Tadousak; and, the same Day, bourget returned with his vessel.

A certain man, named "little Claude," was drowned here this month.

*One drowned;  
claude.*

On the 25th, father dequen returned from the middle of his journey — the *poissons blancs* [*i.e.*, Attikamègues] in whose behalf they had started, having gone away.

On the 28th, the Day of St. Augustin, I said high mass at the hospital, and therein said a word at the Gospel, *ex plano*, in honor of the Saint. Father Vimont preached there after dinner, and there was Benediction. The Ursulines were somewhat vexed because I had not gone to say mass at their house; but — besides the fact that the Hospital nuns had spoken to me in the matter — it seems that this festival may be granted to them, the Ursulines having the feast of Ste. Ursula. Father baunin<sup>28</sup> preached at the Ursulines' after dinner, and 3 or 4 of our Fathers said mass there, — and, among others, father lyonne said high mass.

*St. Augustin;  
Ursulines vexed.*

Father dendemare and father greslon left on the 26th; father gabriel lalement and father baunin on the 29th, for 3 rivers.

*Father Baunin.*

#### 1647, SEPTEMBER.

They returned from war, in which several frenchmen were wounded; an yroquois was captured, who was *burned at Sillery* on the

*Yroquois burned at  
Sillery.*

nuyant, Mons<sup>r</sup>. le gouu. le leur enuoya il ne fut dans les tourmens qu'une heure, son corps fut iette dans l'eau: il fut baptisé & mourut bien.

*depart du 1<sup>er</sup>. vaisseau. misk8.*

le vaisseau de l'Ange gabriel repart le 19. ou estoient le p. laplace & le p. richard retournant a misk8 Mons<sup>r</sup>. Macar Commis & dorual soubz commis.

*depart du p. Druilletes pr. son hyuerner.*

le p. gabriel Druilletes le 21. va avec les sauvages de Sillery & Tadoussac p<sup>r</sup>. hyuerner.

*1<sup>re</sup>. pierre de l'Eglise.*

le 24. la 1<sup>re</sup>. pierre a l'Eglise avec les Ceremonies du Pontifical, aiustées comme il se put.

#### EN OCTOBRE

*depart pr. montreal*

Enuiron le 18. partit Mons<sup>r</sup>. de maisonn. avec la barque de Montreal.

*depart de la flotte*

le 21. partit la flotte ou estoient general M. d'ailleboust le p. Vimont & le p. Quentin avec luy, & le p. defretat dans la n<sup>oe</sup> Dame avec Mons<sup>r</sup>. le Tardif, Itē mons<sup>r</sup>. Nicolet & Mons<sup>r</sup>. le prieur dans d'autres vaisseaux:

*Hurons non desœendus.*

les Hurons ne descendirent point cette année

*depart de la derniere barque.*

le 25. partit la derniere barque pour les 3. riu. avec le P. buteux & le p. duperon.

#### EN NOUEMBRE

*Commencem. de neige prise du fils d'Ignace & d'un autre.*

le 4. commença la neige; & furent pris 2. hurons aux 3. riu.

le 25. ou 26. partirent nos gens p<sup>r</sup>. aller au bois demeurer p<sup>r</sup>. y faire la charpente du bastiment nouveau.

16th. Monsieur the governor kept him in prison 8 or 10 days; finally, the savages growing impatient, Monsieur the governor sent him to them. He lived in the torments only one hour; his body was thrown into the water; he was baptized, and died piously.

The vessel called the *Ange gabriel* departs on the 19th. In it were father laplace and father richard, returning to miskou; Monsieur Macar, Agent; and dorval, sub-agent.

*Departure of the  
1st vessel; miskou.*

Father gabriel Druilletes, on the 21st, goes with the savages of Sillery and Tadoussac to spend the winter.

*Departure of father  
Druilletes for his  
winter quarters.*

On the 24th, the 1st stone [was laid] at the Church, with the Pontifical Ceremonies, arranged as well as possible.

*1st stone at the  
Church.*

#### IN OCTOBER.

About the 18th, Monsieur de maisonneuve departed with the Montreal bark.

*Departure for  
montreal.*

On the 21st, the fleet sailed, in which were general Monsieur d'ailleboust; father Vimont and father Quentin, with him; and father defretat, in the *nostre Dame*, with Monsieur le Tardif. *Item*, monsieur Nicolet and Monsieur the prior, in other vessels.

*Departure of the  
fleet.*

The Hurons did not come down this year.

*Hurons have not  
come down.*

On the 25th, the last bark sailed for 3 rivers, with Father buteux and father duperon.

*Departure of the  
last bark.*

#### IN NOVEMBER.

On the 4th, the snow began; and 2 hurons were captured at 3 rivers.

*Beginning of snow;  
capture of the son of  
Ignace, and another.*

On the 25th or 26th, our people went away

*n. f. Nic. Noircler a  
Sillery.*

Enuiron le 15. retourna la barque des 3. riui-  
eres qui ramena nõe f. Nicolas Noircler, qui  
alla demeurer a Sillery.

*Sauuages du p.  
Druilletes meurent  
de faim.*

Sur la fin du moys, nvf eusmes nouuelles  
que les sauuages avec lesquels estoit le p.  
Drüilletes mouroient de faim, & que 9. ou 10.  
estoient desia morts.

#### EN DECEMBRE

*St. Xauier.*

La feste de St. fr. xauier tombant cette  
année le lundy; on fit les 1<sup>es</sup>. Vespres solem-  
nelles le Dimanche; & le lundy la grande  
messe, on ne publia point l'Indulgence, parce-  
que ie fus confirmé dans mon doute, qu'il n'y  
en auoit point. on tira le matin trois coups  
au fort, & le veille Mons<sup>r</sup>. enuoya 2. bout.  
de vin d'Espagne & vn cochon de laict; le  
Veu fut renouuelé a l'ordinaire, le soir, entre  
les litanies & l'Aue maris stella, deuant le St.  
Sacrem<sup>t</sup>. exposé

*Messe pr. mess. de  
la Compie. icy &*

le 3<sup>e</sup>. du moys de decembre iour de mardy  
fut dite la messe des morts pour Mess. de la  
Compie. par le p. le Ieune au temps ordinaire  
sans autre ceremonie, & sans inuiter Mons<sup>r</sup>. le  
gouuerneur, a qui toutesfois par occasion en  
discours familiers ie le dis quelque temps  
auparauant. v. superiorē annū.

*a l'Hospital*

l'hospital s'estant oublié de la dire au mesme  
Iour que l'an passé qui fut le 29. de nou. la  
resolũon fut prise de la dire le 5. de decem-  
bre, & cõe on tarda d'Inuiter M. le gouuern<sup>r</sup>.

to live in the forest, in order to prepare the timber there for the new building.

About the 15th, the bark returned from 3 rivers, which brought back our brother Nicolas Noircler, who went to dwell at Sillery. *Our brother Nicolas Noircler at Sillery.*

Toward the end of the month, we had news that the savages with whom was father Druilletes were dying of hunger, and that 9 or 10 were already dead. *Savages with father Druilletes dying of hunger.*

#### IN DECEMBER.

The festival of St. françois xavier falling this year on monday, we held the 1st solemn Vespers on Sunday, and said high mass on monday. The Indulgence was not published, because I was confirmed in my suspicion that there was none. In the morning, three shots were fired at the fort; and on the eve, Monsieur sent 2 bottles of Spanish wine and a sucking pig. The Vow was renewed at evening, as usual,—between the litany and the *Ave maris stella*, before the Blessed Sacrament, exposed.

*St. Xavier.*

On the 3rd of the month of december,—tuesday,—the mass for the dead was said in behalf of Messieurs of the Company, by father le Jeune, at the usual time, without other ceremony and without inviting Monsieur the governor,—to whom, however, incidentally in familiar conversation, I mentioned the matter, some time previously. *Vide superiorem annum.*

*Mass for messieurs of the Company here; and*

The hospital having forgotten to say it on the same Day as last year,—which was the 29th of november,—the decision was adopted

*At the Hospital.*

il me l'enuoya signifier, qu'il s'estonnoit qu'on ne l'auoit point inuité & les principaux de Quebec. ie l'escriuis a la M<sup>e</sup>. sup. de l'hospital, qui y enuoya M<sup>r</sup>. de St. Sauueur; ce fut le p. de quen qui dit la messe

*la Conception*

la veille de la Conception vn Coup de Canon a 1. h. & 5. le matin salut Indulgence &c.

*Mission de beauport.*

le 9. partit le p. dequen p<sup>r</sup>. aller en Mission a beauport le reste de l'Aduent, mais ayant trouué le temps trop mauuais pour passer le Sault, il retourna icy, & en repartit le lendemain de Noel pour continuer sa mission.

*Noel*

la veille de Noel la nuict nvf nvf assemblasmes a l'ordinaire c'est a dire a 11.½ nvf y chantasmes hymnos & Cantica, Hæc dies ou hæc nox ê & puis laudate pueri: Sancta & Immaculata & (lætativf sū in his): Item hæc nox ê & lauda hierusalē dominū, repetant le tout cōe Antiennes, & enfin Noe noe &c & a l'issue Te deū pendant lequel nvf fismes sonner la messe cōe presupposant que c'estoit l'heure de minuict. le fort tira 5. coups au Tedeū la predicāon se fit l'apresdisnée, c'est le mieux & tout cela alla bien. le p. le Jeune dit la messe depuis 6.½ & iusques a 8. moy ma troisiéme ensuite, & le p. dequen a 10. h. il y eut trois pains benits, Taillandiers, Chirurgiens & boulangers:

Il y eut saluts cōe l'an passé aux Hospital.



to say it on the 5th of december. And, as we delayed Inviting Monsieur the governor, he sent to notify me that he was astonished that we had not invited him and the principal persons of Quebec. I wrote this to the Mother superior of the hospital, who sent Monsieur de St. Sauveur to do this. It was father de quen who said the mass.

On the eve of the Immaculate Conception, a Cannon-shot at 1 o'clock, and at 5 in the morning; benediction, Indulgence, etc.

*Immaculate Conception.*

On the 9th, father dequen set out on a Mission to beauport for the rest of Advent; but, having found the weather too severe to pass the Rapid, he returned here, and left again the day after Christmas, to continue his mission.

*Mission at beauport.*

On Christmas eve, at night, we assembled as usual,—that is to say, at  $\frac{1}{2}$  past 11. We sang *hymnos et Cantica*,—*Hæc dies* or *hæc nox est*, and then *laudate pueri*, *Sancta et Immaculata*, and (*lætatus sum in his*). *Item, hæc nox est*, and *lauda hierusalem dominum*,—repeating everything in the manner of Anthems; and, lastly, *Noe, noe*, etc.; and, at the end, *Te deum*,—during which we had the bell rung for mass, as presuming that it was the hour of midnight. The fort fired 5 shots at the *Te deum*. The sermon took place after dinner; that is best; and all that went well. Father le Jeune said mass from  $\frac{1}{2}$  past 6, until 8; I, after that, my third mass; and father dequen at 10 o'clock. There were three consecrated loaves,—those of the Tool-makers, the Surgeons, and the bakers.

*Christmas.*

& Vrsulines; & p<sup>r</sup>. ce salut hæc nox ê ou hæc dies laudate &c sancta & Immaculata, vn Noe Tantū ergo sacramentū &c. le S<sup>t</sup>. Sacrem<sup>t</sup>. y fut exposé depuis les 3. h.

*Le P. Lyonne.*

*renouāon*

le Iour des Innocens se fit la renouāon a Quebec oū renouelerent le *p. Martin Lyonne*, le *p. gabriel lalement*, le p. Adrian greslon, nōe f. Nicolas le faulconier; ie fis exhortāon la veille; p<sup>r</sup>. la recollection il fut libre de se retirer ou demeurer en recreāon. nos ff. faisoient les Exercices en ce temps-la, i'enuoyé ceux qui deuoient renoueler faire la recreāon avec eux. le vendredy veille de la renouāon on fit le soir cōe s'il y auoit abstinence, mais la Colāon fut cōe la veille de Noel.

*feux a Noel*

Il y auoit trop de chaudieres a l'Eglise a la messe de minuict deux suffisent avec celle de M. le gouu. & elles furent allumées trop tard de sorte qu'il les fallut faire oster. il y en auoit 5. ou 6.

*de Pierre Petit & la  
groye.*

Le Iour de S<sup>t</sup>. Est<sup>e</sup>. se presenterent Petit & la groye p<sup>r</sup>. payer le cens & les droits seigneuriaux de nos terres mais sur l'Instance que P. Petit me fit d'aggreer la faute qu'il auoit faite de mettre sa maison hors de sa Concession sur nos terres; & le refus que ie luy en fis, il differra de payer disant qu'il vouloit tout quitter, & son compagnon la groye qui pretendoit a sa concession en cas d'eschange, attendit aussy de payer.

There were benedictions, as last year, at the Hospital and Ursuline nuns'; and for this benediction, *hæc nox est* or *hæc dies, laudate*, etc.; *sancta et Immaculata*; a *Noe, Tantum ergo sacramentum*, etc. The Blessed Sacrament was exposed there from 3 o'clock.

On Holy Innocents' Day, the renewal of vows took place at Quebec; at which were renewed the vows of *father Martin Lyonne, father gabriel lalement*, father Adrian greslon, and our brother Nicolas le faulconier. I made an exhortation the day before; as for the recollection, it was optional to withdraw or to remain in recreation. Our brethren were making a Retreat at that time; I sent those who were to renew their vows to engage in recreation with them. On friday, the vigil of the renewal, we proceeded at evening as if there were abstinence; but the Collation was like that on Christmas eve.

*Father Lyonne.*

*Renewal of vows.*

There were too many kettles at the Church for the midnight mass,—two are enough, with Monsieur the governor's,—and they were kindled too late; consequently, it was necessary to have them removed; there were 5 or 6 of them.

*Christmas fires.*

On St. Stephen's Day, Petit and la groye presented themselves to pay the rent and the seigniorial dues on our lands; but Pierre Petit—having urgently Requested me to overlook the mistake that he had made, of putting his house outside of his own Grant, and on our lands; and I having refused him—deferred the payment, saying that he

*Of Pierre Petit and la groye.*

*Catechisme*

le p. le Jeune commença le Catechisme a la Toussaincts où assistoient les pensionnaires des Vrsulines. le p. lyonne preschoit aux Vrsul<sup>es</sup>. & moy a l'ordinaire a la Paroisse.

*presens*

M. le gouu. & M. bourdon Commis general nvf firent force presens de gibier de Viande, de poisson, & entr'autres d'un baril de vin d'Espagne.

*paroissiens a Sillery.*

Ils estoient 60. ou 70. paroissiens ordinaires<sup>t</sup>. a Sillery sur la fin de cette année. (quantū non ita vocandi, car Sillery ne doit nullem<sup>t</sup>. passer pour paroisse sed pour maisō de la Comp<sup>ie</sup>.)

*Maison des offices habitée.*

Cette année fut habitée la maison des offices, qui auoit esté commencée en Iuin.

wished to give up everything. His companion, la groye, who had designs on his concession in case of an exchange, also waited to pay.

Father le Jeune began the lessons in the Catechism at All Saints', at which the Ursulines' pupils were present. Father lyonne preached at the Ursulines', and I, as usual, at the Parish church.

*Catechism.*

Monsieur the governor and Monsieur bourdon, the general Agent, made us many presents of game, Meat, and fish; and, among others, a cask of Spanish wine.

*Presents.*

There were commonly 60 or 70 parishioners at Sillery about the end of this year (*quam non ita vocandi*; for Sillery should by no means pass for a parish, *sed* for a house of the Society).

*Parishioners at Sillery.*

This year the official house was occupied, which had been begun in June.

*Official House occupied.*





## LXIII

### RELATION OF 1647

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1648

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SOURCE: We follow a copy of the original Cramoisy, in the possession of The Burrows Brothers Company, Cleveland.

Owing to the length of the document, we present herewith but the first three chapters; the remainder will appear in Volumes XXXI. and XXXII.





*Solodoy Societatis 988 7049*

# RELATION

DE CE QUI S'EST PASSE'

DE PLUS REMARQUABLE

és Missions des Peres de la

Compagnie de Ies vs,

EN LA

NOUVELLE FRANCE,

SVR LE GRAND FLEVVE

DE S. LAVRENS EN L'ANNEE 1647.

Enuoyée au R. P. Prouincial de la Prouince  
de France.

*Par le Superieur des Missions de la mesme Compagnie.*



A PARIS,

Chez { SEBASTIEN CRAMOISY, } rue S.  
Imprimeur ordinaire du Roy, } lacques,  
& de la Reyne Regente, } aux Ci-  
ET } cagnes.  
{ GABRIEL CRAMOISY. }

M. DC. XLVIII

AVEC PRIVILEGE DV ROY.

# RELATION

OF WHAT OCCURRED

MOST NOTEWORTHY

in the Missions of the Fathers

of the Society of JESUS,

IN

NEW FRANCE,

ON THE GREAT RIVER

OF ST. LAWRENCE, IN THE YEAR 1647.

Sent to the Reverend Father Provincial of  
the Province of France.

*By the Superior of the Missions of the same Society.*

PARIS,

Print-  
ed by

{	SEBASTIEN CRAMOISY,	} ruë St. Jac-	
	Printer in ordinary to the King,		ques, at the
	and to the Queen Regent,		Sign of the
	AND		Storks.
{	GABRIEL CRAMOISY.	}	

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M. DC. XLVIII.

BY ROYAL LICENSE.

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## Extrait du Priuilege du Roy.

PAR grace & priuilege du Roy, il est permis à  
Sebastien Cramoify Marchand Libraire Juré  
en l'Vniuersité de Paris, & Imprimeur ordi-  
naire du Roy & de la Reyne Regente, Bourgeois de  
Paris, d'imprimer ou faire imprimer vn Liure inti-  
tulé, *Relation de ce qui s'est passé de plus remarquable  
és Missions des Peres de la Compagnie de IESVS, en la  
Nouvelle France, sur le grand fleuve de saint Laurens, en  
l'année 1647. enuoyée au R. P. Prouincial de la Prouince  
de France, par le Superieur des Missions de la mesme  
Compagnie.* Et ce, pendant le temps & espace de dix  
années consecutiues, avec deffen[f]es à tous Libraires  
& Imprimeurs d'imprimer ou faire imprimer ledit  
Liure, sous pretexte de deguifement ou change-  
ment qu'ils y pourroient faire, à peine de confiscation  
& de l'amende portée par ledit Priuilege. Donnée à  
Paris le 27. Ianuier 1648.

Signé par le Roy en son Conseil,

CEBERET.

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BY grace and privilege of the King, Sebastien Cramoisy, Sworn Merchant Bookseller in the University of Paris, and Printer in ordinary to the King and to the Queen Regent, Citizen of Paris, is permitted to print, or cause to be printed, a Book entitled, *Relation de ce qui s'est passé de plus remarquable és Missions des Peres de la Compagnie de JESUS, en la Nouvelle France, sur le grand fleuve de saint Laurents, en l'année 1647. envoyée au R. P. Provincial de la Province de France, par le Superieur des Missions de la mesme Compagnie.* And this during the time and space of ten consecutive years, with prohibition to all Booksellers and Printers to print, or cause to be printed, the said Book, under pretext of disguise or change that they might make therein; under penalty of confiscation and the fine imposed by the said License. Given at Paris, the 27th of January, 1648.

Signed by the King in his Council,  
CEBERET.

Permission du P. Prouincial.

N OVS Estienne Charlet Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au Sieur Sebastien Cramoify Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne Regente, l'impreffion des Relations de la Nouuelle France. Fait à Paris ce 8. Fevrier 1648.

ESTIENNE CHARLET.



Permission of the Father Provincial.

WE, Estienne Charlet, Provincial of the Society of JESUS in the Province of France, have granted, for the future, to Sieur Sebastian Cramoisy, Merchant Bookseller, Printer in ordinary to the King and to the Queen Regent, the right to print the Relations of New France. Done at Paris, this 8th of February, 1648.

ESTIENNE CHARLET.

[1] Relation de ce qvi s'est passé en la Novvelle  
France svr le grand Fleuve de S. Lau-  
rens, en l'année mil fix cens  
quarante-sept.

*Av R. P. Estienne Charlet Prouvincial de la Compagnie de IESVS,  
en la Prouince de France.*

MON R. PERE,

La Relation de cette année que i'enuoye à  
vostre Reuerence, seruira de confirmation,  
que l'estat de la vie presente est le regne de l'instabi-  
lité, du trouble & de l'obscurité: & que tous les  
temps & les lieux sont remplis des iugemens de Dieu  
incomprehensibles [2] à nos esprits, & que les routes  
& les chemins de sa Diuine Majesté pour arriuer à vn  
but, sont bien differens de ceux que les hommes  
auroient choisi.

Ces deux dernieres années, les fleurs de la paix  
avec les Hiroquois nos ennemis, nous en auoient  
fait esperer des fruiçts agreables, & vne heureuse  
recolte: mais la perfidie de ces barbares suruenant  
là-dessus, comme vne gresle sur vn champ prest à  
moissonner, semble auoir vn peu retardé & reculé nos  
esperances.

Le premier esclat de cette perfidie est tombé sur  
celuy qui le meritoit le moins, c'est le P. Isaac Jogues,  
qui, comme ie le mandois l'an passé à vostre Reue-  
rence, partit d'icy sur la fin de Septembre 1646. pour  
s'en retourner pour la seconde fois en sa mission des

[1] Relation of what occurred in New France on  
the great River of St. Lawrence, in the  
year one thousand six hundred  
and forty-seven.

*To the Rev. Father Estienne Charlet, Provincial of the Society of  
JESUS, in the Province of France.*

MY REVEREND FATHER,  
The Relation for this year, which I send  
to your Reverence, will serve as confirmation  
that the state of the present life is the reign of  
instability, of agitation, and of obscurity: and that all  
times and places are filled with the judgments of  
God, incomprehensible [2] to our minds; and that  
the roads and the ways of his Divine Majesty for  
arriving at a goal, are very different from those  
which men would have chosen.

These last two years, the flowers of the peace with  
the Hiroquois, our enemies, had caused us to hope  
for some agreeable fruits thereof, and a fortunate  
ingathering; but the treachery of those barbarians  
coming unexpectedly thereupon, like hail upon a  
field ready to reap, seems to have somewhat retarded  
and set back our hopes.

The first outburst of this treachery has fallen upon  
the one who deserved it the least,—that is, Father  
Isaac Jogues, who, as I sent word last year to your  
Reverence, left here toward the end of September,  
1646, in order to return for the second time to  
his mission of the Martyrs among the Hiroquois,

Martyrs aux Hiroquois, à deffein d'y entretenir la paix, & y mefnager l'interest & les affaires du Paradis: mais à peine auoit-il mis pied à terre, que contre tout droict diuin & humain, il fut traité de captif par ces barbares, luy & fon compagnon, qui estoit vn ieune François seculier, battus, despoüillez, & mis à nud; & conduits en cét estat au prochain [3] bourg, où le lendemain de leur arriuée dixhuietième du mesme mois d'Octobre, le P. Iogues fut maffacré, & fon compagnon pareillement: Et de là cét orage croissant, nous en fumes surpris, deuant que nous nous en fussions apperceus: & les bourgades entieres de nos Chrestiens & autres Sauuages alliez en furent enleuez, fans parler de quelques François & Sauuages qui en furent surpris à l'efcart.

En fuite ces perfides reprenant leurs anciennes routes, tiennent les aduenues des nations plus hautes bouchées: ce qui me fait presque desesperer de pouuoir recevoir cette année la Relation des Hurons au moins assez à temps: Dieu toutefois n'a permis que nous fussions frustrez de la consolation d'en apprendre des nouuelles par la voye des nations du Nord; nouuelles qui nous font bien voir, que si les routes & les voyes de Dieu sont differentes de celles des hommes pour arriuer à vne fin, elles n'en sont pas moins asseurées.

Les souffrances & le maffacre du Pere Iogues, & de tant de bons Chrestiens, tant François que Sauuages, ne paroistront iamais aux yeux chassieux de la nature, vn [4] moyen pour arriuer au comble de nos souhaits: mais si ce que nous auons tout sujet de croire, Nostre Seigneur s'en est voulu feruir cōme du

purposing to maintain the peace there, and to manage there the interest and the affairs of Paradise. But hardly had he set foot in the land when, against all divine and human law, he was treated as a captive by those barbarians; he and his companion, who was a young lay Frenchman, were beaten, robbed, and stripped naked, and led in that condition to the next [3] village, where, the day after their arrival, the eighteenth of the same month of October, Father Jogues was murdered, and his companion likewise. And the storm increasing from that on, we were surprised by it before we had perceived it; and entire villages of our Christians and other allied Savages were carried off in it, without speaking of some Frenchmen and Savages who were thus surprised in lonely places.

Consequently, those perfidious people, resuming their former routes, hold the approaches to the upper nations blocked, which makes me almost despair of being able to receive, this year, the Relation of the Hurons,—at least, soon enough. God, nevertheless, has not permitted that we should be frustrated in the consolation of learning news of them, by way of the nations of the North; news which enables us plainly to see that, if the paths and ways of God are different from those of men, for arriving at an end, they are none the less certain.

The sufferings and the murder of Father Jogues, and of so many good Christians, both French and Savage, will never appear, to the bleared eyes of nature, a [4] means for arriving at the consummation of our desires; but if, as we have every reason to believe, Our Lord has willed to use them as the price of the Spiritual blessings which he has shed

prix des benedictions Spirituelles, qu'il a versé cette année sur toutes nos Missions, & entr'autres de la conversion & du Baptême de plus de six cents Sauvages, que pouvons nous desirer davantage? & n'avons nous pas sujet d'adorer la Sageffe & puissance de Dieu, qui fçait tirer la vie de la mort, & de la reprobation des vns, le salut & la consommation de ses Esleus.

Les lettres donc reçues des Hurons nous apprennent, que la fidelité & ferueur de leurs Chrestiens y est plus grande que iamais; qu'ils y ont baptisé plus de cinq cents personnes; qu'ils ont restably & estably quelques nouvelles missions; bref que l'ouvrage qu'ils ont commencé, prend son accroissement, & que le son de l'Evangile retentit tousiours de plus en plus, & se fait entendre des Nations plus esloignées; i'espere que tost ou tard nous en verrons le détail. Cependant ie me trouue assez en peine: ils me demandent avec tant d'instance six de nos Peres, que ie ne puis les leur refuser: & d'autre costé [5] i'ay bien de la peine à me refoudre à tant risquer tout d'un coup: ne rië risquer c'est tout perdre; & on ne peut risquer avec plus d'affurance de profit, le courage & la bonne disposition de ceux qui sont venus de France ces deux dernieres années, & qui n'ont pû monter iusques à cette heure donnent un grand poix pour se refoudre d'en enuoyer plustost plus que moins. Ie prie Dieu qu'il dispose le tout pour le mieux.

D'autre part on n'a laissé eschapper icy bas aucune occasion d'y feruir le Maistre qui nous met en besogne; c'est ce que vostre Reuerence pourra voir plus en particulier en cette Relation, qui ie m'affeure la conuaincra, que nous auons plus de befoing que



abroad this year on all our Missions,—and among others, the conversion and Baptism of more than six hundred Savages,—what can we desire further? And have we not cause to adore the Wisdom and power of God, who knows how to draw life out of death, and, from the reprobation of some, the salvation and the perfection of his Elect?

The letters, then, received from the Hurons, inform us that the fidelity and fervor of their Christians are greater than ever; that they have baptized there more than five hundred persons; that they have reëstablished or newly established several missions. They say, in short, that the work which they have commenced is beginning to increase, and that the sound of the Gospel resounds continually more and more, and makes itself heard by the more distant Nations. I hope that, sooner or later, we shall see the details thereof. Meanwhile, I find myself in considerable difficulty. They ask me with so much urgency for six of our Fathers, that I cannot refuse them; and, on the other hand, [5] I have much trouble in bringing myself to risk so much all at once. To risk nothing is to lose everything, and one cannot risk with more assurance of profit; the courage and good disposition of those who have come from France these last two years, and who hitherto have not been able to go up, give great weight to the resolution of sending rather more than fewer of them. I pray God that he arrange everything for the best.

On another side, no opportunity has been allowed to escape, down here, to serve the Master who employs us; this is what your Reverence will be able to see more especially in this Relation. It will, I

iamais du secours de ses Saints Sacrifices & Prieres,  
& de toute la Prouince, aufquelles ie me recom-  
mande, & toutes nos affaires en toute humilité de  
toute l'estenduë de mon affection.

De Vostre Reuerence,

*De Quebec ce*

20. *d'Octobre*

[1]647.

Tres-humble & tres-obeïf-

fant seruiteur, selon Dieu,

HIEROSME LALEMANT.

am assured, convince you that we have more need than ever of the assistance of your Holy Sacrifices and Prayers, and of those of the whole Province,—to which I commend myself and all our affairs in all humility, to the entire extent of my affection.

Your Reverence's

*From Quebec, this  
20th of October,  
1647.*

Very humble and very obedient servant in God,  
HIEROSME LALEMANT.

## [6] CHAPITRE I.

## DE LA PERFIDIE DES HIROQUIOIS.

LE 24. de Septembre de l'an paſſé 1646. le Pere Ifaac Iogues partit des Trois Riuieres, pour aller au païs des Hiroquois *Agneronons* afin d'entretenir la paix qu'ils auoient ſi ſolemnellement concluë & pour cultiuer & augmenter la ſemence de l'Euangile qu'il auoit commencé de ietter dans cette terre malheureuſe & ingratte, deuant qu'il arriuaſt en ce païs-là, ce peuple auoit enuoyé des preſens aux Hiroquois des païs plus hauts, que nous appellons *Onondageronons* *Santaronons* & quelques autres, afin de confirmer fortement leurs alliances, & coniuſer la ruine des François, & des peuples leurs alliez. Le ſujet de cette perfidie prouient à mon aduis de leur humeur guerriere, qui ne peut demeurer en repos, & de la gloire, & des profits qu'ils tiroient de la guerre, & de plus, de leur ſuperſtition, & de la haine que les Hurons captifs leur ont donné de la doctrine de Ieſus-Chriſt; [7] ces captifs nous ayans veu l'opprobre de tout leur païs, à raifon des maladies contagieuſes & populaires, dont ils nous faiſoient Autheurs par nos prieres qu'ils appelloient des charmes; ont ietté ces penſées dans l'eſprit des Hiroquois; que nous portions les Demons, que nous & que noſtre doctrine ne têdoit qu'à leur ruine: ſi bien qu'ils accuſerent le P. Ifaac Iogues en ſon premier voyage depuis la paix faite, d'auoir caché des forts dans vn coffret, où dans

## [6] CHAPTER I.

## OF THE TREACHERY OF THE HIROQUIOIS.

THE 24th of September of last year, 1646, Father Isaac Jogues left Three Rivers in order to go to the country of the *Agneronon* Hiroquois, to the end of maintaining the peace which they had so solemnly concluded, and in order to cultivate and augment the seed of the Gospel which he had begun to cast into that wretched and thankless land. Before he arrived in that country, this people had sent presents to the Hiroquois of the upper countries,—whom we call *Onondageronons*, *Sountwaronons*, and some others,—in order strongly to confirm their alliances, and to form a conspiracy for the ruin of the French and of their allied tribes. The cause of this treachery proceeds, in my opinion, from their warlike temper, which cannot stay at rest, and from the glory and advantages which they drew from war; and, furthermore, from their superstition, and from the hatred which the captive Hurons have given them for the doctrine of Jesus Christ. [7] Those captives—having seen us the reproach of their whole country, on account of the contagious and general diseases, of which they made us the Authors through our prayers, which they called charms—have cast these notions into the minds of the Hiroquois, that we carried the Demons and that we and our doctrine tended only to their ruin; insomuch that they accused Father Isaac Jogues, on his first journey

vne petite caiffe qu'il laiffoit à fon hofte pour gage de fon retour. Le Pere les voyans efmeus prit cette caiffe, l'ouurit deuant eux, & leur monftra, & laiffa tout ce qui eftoit dedans. La maladie s'eftant depuis fon depart iettée fur leurs corps, comme nous auons appris des prifonniers Sauvages qui fe font efchappez, & les vers ayant peut-efre endommagez leurs bleds, comme tefmoigne la lettre des Hollâdois; ces pauvres aueuglez ont creu que le Pere auoit laiffé le Demon parmy eux, & que tous nos discours & tous nos enfeignemens ne vifoient qu'à les exterminer. Voilà les fujets pour lefquels ils ont repris la guerre: fi bien que le bon Pere Iogues maffacré le dix-huictiefme d'Octobre, [8] a eu l'honneur de fymbolizer avec Iefus-Christ, eftant tenu pour vn homme qui auoit le Diable avec foy; & qui fe feruoit de Belzebuth pour chaffer les Demôs de leurs ames & de tout leur païs, ils tuèrent à mefme temps vn ieune garçon qui l'accompagnoit, nommé Iean la Lande, natif de la Ville de Dieppe.

Incontinent apres ces meurtres dont nous n'auons eu connoiffance qu'au Printemps, ils fe refpandirent en diuers endroits pour prendre, tuër, & maffacrer autant de François, d'Algonquins & de Hurons qu'ils pourroient. Suiuons les dans leurs courfes, & marquons les temps de leurs attaques, & de leur chaffe aux hommes.

Le dixfeptiefme de Nouembre de l'an paffé, trois Hurons de quatre qui eftoient à Montreal retournans de la chaffe, nous dirent qu'ils auoient perdu l'vn de leurs compagnons, s'eftans mis en deuoir quelques iours apres de l'aller chercher, ils furent pris par vne



after the conclusion of peace, of having concealed some spells in a small chest, or little box, that he left with his host as pledge of his return. The Father, seeing them disturbed, took that box, opened it before them, and showed them and left with them everything that was in it. Sickness having fallen upon their bodies after his departure, as we have learned from the Savage prisoners who have escaped, and the worms having perhaps damaged their corn, as the letter of the Dutch testifies,—these poor blind creatures have believed that the Father had left the Demon among them, and that all our discourses and all our instructions aimed only to exterminate them. These are the reasons for which they have resumed the war; insomuch that the good Father Jogues, murdered on the eighteenth of October, [8] has had the honor to be a symbol of Jesus Christ,—being regarded as a man who had the Devil with him, and who employed Beelzebub for driving out the Demons from their souls and from all their country. They killed at the same time a young lad who accompanied him, named Jean la Lande, a native of the City of Dieppe.

Immediately after these murders, of which we had no knowledge until Spring, they spread themselves about in various places, in order to capture, kill, and massacre as many French, Algonquins, and Hurons as they could. Let us follow them in their raids, and mark the times of their attacks and of their chase after men.

The seventeenth of November of last year, three Hurons out of four who were at Montreal, returning from the hunt, told us that they had lost one of their companions; having undertaken the duty, some days

bande d'Hiroquois qui estoient en embuscade dedans ceste Ile; on nous a dit depuis qu'ils estoient captifs au païs de leurs ennemis, & qu'on n'auoit appris aucune nouuelle de leur camarade qu'ils alloient chercher.

[9] Le trentiefme du mesme mois iour de S. André, deux François s'estant vn petit écartez de l'habitatiõ de Montreal, furent pris & emmenez par ces Barbares; nous en auons demandé des nouuelles aux captifs eschappez du païs des Agneronons, ils n'en ont eu aucune connoissance, ce qui nous fait conjecturer que s'estans peut-estre desliez pour esuader, ils ont esté repris & affommez, ou qu'ils sont morts de faim & de froid dedans les bois: ou que ces perfides, ce qui est plus probable, ne trouuans pas de viures à leur retour; car la faison estoit mauuaise, les aurõt tuëz & mangez en chemin: le bruit a couru qu'on auoit veu leurs cheuelures dans le païs des Hiroquois.

Le cinquiefme de Mars de cette année 1647. deux Algonquins des Trois Riuieres, estans partis avec deux femmes pour aller à quatre ou cinq lieuës de là querir la chair d'un Elan tué par vn Huron, furent rencõtrez par vne escoüade d'Hiroquois qui les faisirent, & qui apprirent par leur moyen l'estat des François aux Trois Riuieres, & les endroits où les Algonquins estoient allez depuis peu pour leur grande chasse.

[10] Le lendemain sixiefme, qui estoit le iour des Cendres, comme tous les François estoient assemblez à l'Eglise pour y commencer le Seruice de la Sainte Quarantaine, ces Barbares vindrent piller deux maisons vn petit escartez du fort, on tient qu'ils emporterent la charge de plus de quinze hõmes; plusieurs François auoient referué en cét endroit la meilleure

afterward, of going to look for him, they were taken by a band of Hiroquois, in ambush on that Island. We have since been told that they were captives in the country of their enemies, and that no news had been learned of their comrade whom they went to seek.

[9] The thirtieth of the same month, the day of St. Andrew, two Frenchmen, having gone a little distance from the settlement of Montreal, were taken and carried away by those Barbarians. We have asked news of them from the captives who have escaped from the country of the Agneronons; these have had no knowledge about them. This makes us conjecture that, having perhaps unbound themselves in order to escape, they have been taken again and beaten to death, or that they have died of hunger and cold in the woods: or—which is more probable—that those perfidious ones, finding no provisions at their return,—for the season was bad,—may have killed and eaten them by the way. The rumor has been current that their scalps had been seen in the country of the Hiroquois.

The fifth of March of this year, 1647, two Algonquins of Three Rivers—having started with two women in order to go four or five leagues thence, to bring away the meat of an Elk killed by a Huron—were met by a squad of Hiroquois, who seized them, and who learned by their means the condition of the French at Three Rivers and the places where the Algonquins had recently gone for their great hunt.

[10] The next day, the sixth,—which was Ash Wednesday, when all the French were assembled at the Church in order to begin there the Service of Holy Lent,—those Barbarians came to plunder two

partie de leurs petits meubles. Au fortir de la Messe ils se trouuerent denuez d'habits, de couuertures, de poudre, de plomb & d'arquebuses, & d'autres choses semblables, ces voleurs ne leur ayans rien laiffé que ce qu'ils ne pouuoient pas emporter la resignation & la patience des affligez fut excellente, & la charité des autres François rauifsâte. Les vns loüoient Dieu dans leur perte, & les autres l'exaltoient par leurs charitez, tel n'auoit que deux habits qui en donna vn tres-volontiers par aumosne. Vn autre ayant appris cette nouuelle fit charger vne traifne de linge & d'habits propres pour des hommes & des femmes, & s'en alla luy mesme presenter ce secours avec sa femme, s'excusant aupres de ces pauvres affligez, s'il leur offroit si peu de chose; iamais dit vn Pere de nostre [11] Cōpagnie qui se trouua present, ie ne conçeu mieux la ferueur & la charité des Chrestiens de la primitive Eglise que dans ce rencōtre où chacun s'efforçoit de faire à qui mieux mieux. Ces larrons ayans mis leur butin en assurance, se diuiserent en deux bandes pour aller trouuer les Algonquins qui chafsoient, les vns du costé du Sud, les autres du costé du Nord de la grande Riuiere, comme ils auoient appris de leurs captifs les endroits où ces pauvres gens s'estoient retirez, ils trouuerent aisément leurs pistes marquez dessus la neige. Ceux qui tirerent au Nord par leurs pistes vindrent en leurs cabanes: mais tous les hommes estans à la chasse ils ne rencontrerent que des femmes & des enfans s'estans faisis des personnes & du bagage, sans permettre qu'aucun eschappast, dix Hyroquois s'en allerent chercher le lieu où estoient les hommes, ils apperçurent Simon Piescaret qui s'en reuenoit tout seul

houses somewhat isolated from the fort. It is estimated that they carried off what would load more than fifteen men; for several Frenchmen had reserved in that place the greater part of their little property. At the end of Mass, they found themselves stripped of clothing, blankets, powder, lead, and arquebuses, and of other like things,—those robbers having left them nothing save what they could not carry away. The resignation and patience of those afflicted was excellent, and the charity of the other French was delightful. Some were praising God in their loss, and the others were exalting him by their charities; a certain man, who had only two coats, very gladly gave one of them in alms. Another, having learned this news, had a sledge laden with linen and clothing suitable for men and for women, and went in person to offer this assistance, along with his wife,—excusing himself to those poor afflicted people, for having offered them so little. “Never,” says a Father of our [II] Society who chanced to be present, “did I better conceive the fervor and charity of the Christians of the primitive Church, than on this occasion, when each one was striving to emulate the other.” Those thieves, having placed their booty in safety, divided themselves into two bands in order to go and find the Algonquins who were hunting,—some on the South side, others on the North side, of the great River. As they had learned from their captives the places whither those poor people had gone, they easily found their tracks, marked upon the snow. Those who proceeded to the North by their trail came to their cabins; but, all the men being at the chase, they encountered only women and children. Having seized persons and baggage, without



à la negligente, ils l'aborderent en trahison, connoissant fort bien que s'ils l'affailloient à descouvert qu'ils auroient affaire à vn homme qui ne se rendroit pas sans combat: comme il n'en vit que dix il creut qu'ils venoient en amis & en visite; [12] c'est pourquoy il se mit à entôner sa chançon de paix, leur tefmoignant de la joye de leur venuë, ils l'abordent avec vn beau semblant: mais vn perfide & déloyal luy lança son espée dans les reins, & le transperça d'outre en outre; ce pauvre homme tomba mort sur la place, ils luy enleuent la chevelure, la rapportent aux cabanes, & aussi-tost les Hiroquois vont à la chasse des autres qu'ils eurent bien tost rencontrez & surpris, voilà disoit vne prisonniere comme nous fumes trahis, selon que nos ennemis mesmes le racomptent.

Ceux qui marcherent au Sud attaquèrent Iean *Ta8iskaron*, & quelques autres Capitaines, & leur fuitte, ces pauvres gens venoient de prier Dieu pour décabaner & pour s'auancer plus auant dans les bois, ils estoient accompagnez de leurs femmes & de leurs enfans, & par consequēt moins disposez pour se defendre. Marie femme de Iean Baptiste *Manit8nag8ch*, marchant des dernieres avec son enfant, les ayant apperceus comme ils se iettoient sur vn Huron qui tenoit l'arriere-garde, crie à son mary qu'il double le pas, pour donner aduis à ceux qui tenoient le deuant de se mettre en deffence: il met aussi-tost la [13] main aux armes, & tuë le premier Hiroquois qui marchoit en teste: mais il fut bien tost massacrë par ceux qui le fuiuoient. L'ennemy se répand aussi-tost de tous costez, enuironnant ces bons Neophytes & ces Catechumenes, Bernard *Sapmang8ch*, homme adroit & vaillant, tuë le premier qu'il eut à la rencontre: mais



allowing any one to escape, ten Hydroquois went to seek the place where the men were. They perceived Simon Piescaret, who was returning all alone and carelessly; they accosted him treacherously, knowing very well that, if they assailed him openly, they would have to deal with a man who would not surrender without fighting. As he saw only ten of them, he supposed that they were coming as friends and on a visit; [12] for that reason, he began to sing his song of peace, expressing to them his joy at their coming. They accosted him with friendly mien; but one man, treacherous and false, thrust a javelin into his loins, and pierced him through and through. The poor man fell dead upon the spot; the Hydroquois remove his hair, and carry it back to the cabins; and they straightway go in pursuit of the others, whom they soon encountered and surprised. "It is thus," said a captive woman, "that we were betrayed, according to what our enemies themselves relate."

Those who marched to the South, attacked Jean *Tawiskaron* and some other Captains and their followers; these poor people had just prayed to God, intending to leave their cabins and advance farther into the woods. They were accompanied by their wives and children, and were consequently less prepared to defend themselves. Marie, wife of Jean Baptiste *Manitounagouch*,—walking among the last, with her child,—having perceived them as they were casting themselves upon a Huron who marched as rear-guard, cries to her husband to quicken his pace, in order to give warning to those who were at the front, to place themselves on the defensive. He forthwith lays [13] hands on his weapons, and kills the first Hydroquois, who was marching ahead; but he

il fut bien tost mis à mort, sans estre reconneu des Hiroquois, qui luy auroient donné la vie, comme estant de leur nation. Les Algonquins l'auoient pris assez ieune avec vn sien frere; tous deux estoient baptizez, & tous deux bons Chrestiens; son frere, nommé Pierre *Achkameg*, ayant esté repris par les Hiroquois, se trouua en ce combat; ce fut luy qui se faisit de la femme de Iean Baptiste: laquelle l'ayant reconneu, luy demanda auffi-tost, s'il n'y auoit pas vn Pere de nostre Compagnie dans les Bourgades Hiroquoises? non dit-il, on a tué les François deuant que de venir en guerre; ceste pauvre femme pensoit desia à se confesser quand elle seroit arriüée au païs des ennemis; bref il y en eut de bleffez & de tuéz de part & d'autre: mais bien peu du costé des Hiroquois; pource qu'ils estoient sur leurs armes; & que les Algonquins [14] furent surpris dans vn attirail de femmes & d'enfans, & de bagage; si tost que les vainqueurs eurent fait rendre les armes aux vaincus, & qu'ils eurent garrotté ceux qui estoient capables de s'enfuir; ils se iettent sur les vieillards, & sur les enfans, & sur les femmes, qui n'estoient pas capables de les fuiure; ils tranchent, ils coupent, ils taillent, ils bruslent, ils mettent tout à feu & à sang; ils battent, ils frappent, ils arrachent les ongles à ceux qu'ils veulent mener en triomphe en leur païs; vne pauvre femme Algonquine, voyant vn sien parent fort bleffé, & craignant que les Hiroquois ne l'acheuaissent, l'enueloppe sur vn traifneau, & le tire apres les ennemis tous chargez de prisonniers & de dépouilles. Ces Barbares, auant que de se diuifer, s'estoient donnez le rendés-vous dans vne petite riuiera du lac Sainct Pierre, où ceux-cy arriuerent les pre-

was soon murdered by those who followed this man. The enemy spreads immediately on all sides, surrounding those good Neophytes and Catechumens. Bernard *Wapmangouch*, an adroit and valiant man, kills the first one whom he had at close quarters; but he was soon put to death, without being recognized by the Hiroquois, who would have granted him his life, as being of their nation. The Algonquins had taken him quite young, with a brother of his; both were baptized, and both good Christians. His brother, named Pierre *Achkameg*, having been recaptured by the Hiroquois, chanced to be in this combat; it was he who seized Jean Baptiste's wife,—who, having recognized him, at once asked him whether there were not a Father of our Society in the Hiroquois Villages. “No,” said he, “the French were killed before we came to war.” This poor woman was already thinking of confessing when she should have arrived in the enemies' country. In short, there were some wounded and killed on both sides,—but very few on the side of the Hiroquois, because they were in arms; whereas the Algonquins [14] were surprised in a train of women and children, and baggage. As soon as the conquerors had caused the conquered to give up their arms, and had fast bound those who were likely to escape, they throw themselves upon the old men, the children, and the women, who were not able to follow them. They slash, they cut, they gash, they burn, they put everything to fire and to blood; they beat, they strike, they tear out the nails of those whom they wish to lead in triumph into their country. A poor Algonquin woman, seeing a relative of hers severely wounded, and fearing lest the

miers; les autres qui auoient massacré Simon Piefca-  
ret parurent le lendemain, menans en triomphe leurs  
captifs, avec des huées barbaresques; ces pauvres  
gens ne sçachant rien de la prise de leurs amis & de  
leurs alliez, se regardans les vns les autres, chargez  
de playes & de liens; baiffèrent [15] les yeux en  
terre, accablez d'angoisses & de douleur. Iean  
*Ta8ichkaron* qui estoit du nombre des prisonniers ne  
perdit point cœur dans cette grande consternation; il  
se leue, & d'un regard constant il s'adresse à tous les  
Chrestiens, & à tous les Catechumenes; courage leur  
dit-il mes freres, ne quittons point la Foy ny la  
priere. La superbe de nos ennemis passera bien-tost;  
nos tourmens ne feront pas de longue durée, & le  
Ciel fera nostre demeure eternelle, que personne ne  
branle dans sa creance; nous ne sommes pas delaif-  
sez de Dieu pour estre miserables; mettons nous à  
genoux, & le prions de nous donner courage dans nos  
tourmens. Aussi-tost, non seulement les Chrestiens,  
mais encore les Catechumenes, & les parens se iettent  
à terre, & l'un d'eux prononçant les prieres à haute  
voix, tous les autres le suiuirent distinctement à leur  
ordinaire; ils chanterent en fuitte des Cantiques Spiri-  
tuels, pour se consoler avec nostre Seigneur dans  
leurs angoisses; les Hiroquois les regardoient avec  
estonnement, l'un d'eux se mettant à rire Marie *ka  
makate8ing8etch* femme de Iean Baptiste. *Manit8nag8ch*  
dit à Pierre *Achkameg*? dis à tes gens [16] qu'ils ne  
se gaussent point d'une chose si Sainte? c'est nostre  
coustume de prier Dieu, il chastiera ceux qui le mef-  
prisent; ces Barbares ayant appris ce qu'elle disoit,  
s'esclatterent en risée, se mocquans de la pieté & de  
la deuotion de leurs captifs: Pierre *Achkameg*, deuenu

Hiroquois should despatch him, fastens him upon a sledge, and drags him after the enemies, who were all laden with prisoners and spoils. Those Barbarians, before separating, had appointed their rendezvous on a little river of lake Saint Pierre, where these latter ones arrived first; the others, who had murdered Simon Piescaret, appeared the next day, leading in triumph their captives, with barbarous hootings. These poor people, knowing nothing of the capture of their friends and allies, looking at one another burdened with wounds and bonds, lowered [15] their eyes to the ground, overwhelmed with anguish and pain. Jean *Tawichkaron*, who was of the number of the prisoners, did not lose heart in this great consternation; he rises, and, with a steadfast look, he addresses all the Christians and Catechumens. "Courage!" he says to them; "my brothers, let us not forsake the Faith or prayer. The arrogance of our enemies will soon pass away, our torments will not be of long duration, and Heaven will be our eternal dwelling. Let no one waver in his belief, we are not abandoned of God, to be miserable: let us kneel down and pray him to give us courage in our torments." Immediately, not only the Christians, but also the Catechumens and the relatives, fall upon the ground; and, one of them pronouncing the prayers in a loud voice, all the others followed him distinctly, in their usual way; they next sang some Spiritual Hymns, in order to console themselves with our Lord in their anguish. The Hiroquois looked at them with astonishment; one of them beginning to laugh, Marie *ka makate-wingwetch*, wife of Jean Baptiste *Manitounagouch*, said to Pierre *Achkameg*, "Tell thy people [16] that they



loup parmy les loups fut touché, il baiffa la teste fans mot dire, respectant les prieres qu'il auoit autrefois proferées de sa bouche. Les femmes ne furent point espouuantées de ces cris & de ces brocards; celles qui portoiēt leurs enfans avec elles, leur faisoient faire le signe de la Croix; & pas vn petit ou grãd ne mangeoit qu'il ne le fit en face de leurs ennemis, ils se seruoient de leurs doigts pour reciter leur chapelet; les Hiroquois leur ayant pillé & enleué tout ce qu'ils auoient iufques aux plus petites marques de leur deuotion auant que de fortir de cette riuiera, ils bruslerent tout vif cēt homme qui auoit esté bleffé, craignant qu'il ne mourut en chemin d'une mort moins cruelle; c'est chose estrange, comme la cruauté est douce, & quasi naturelle à ces Barbares. Nous auons appris toutes ces particularitez de ceux qui se font sauuez des mains & du païs de ces perfides. [17] Ils nous racomptoiēt qu'un homme s'estant d'estaché auoit esté r'attrappé dans sa fuitte, & qu'on luy auoit bruslé la plante des pieds pour l'empescher de fuyr vne autre fois. On nous a asseuré que ces Tyrans crucifierent vn petit enfant baptizé, aagé de trois ou quatre ans, luy estendant le corps sur vne grosse escorce, & luy perçant les petites mains & les petits pieds avec des battōs pointus. Ces cruantez inouïes nous font assez entendre que ces peuples ne font pas loing de la mesure de leurs crimes.

Ces victimes estant arriuez dans le païs, on les receut avec les cris, avec les huées, avec les brocards, avec les bastonnades, & avec les feux accoustumez; on auoit fait dresser deux grands échafaux, l'un fut pour les hommes, & l'autre pour les femmes qu'on exposa tous nuds à la risée des petits



must not jeer at a thing so Holy. It is our custom to pray to God; he will punish those who despise him." Those Barbarians, having learned what she was saying, broke out in derision, mocking at the piety and devotion of their captives. Pierre *Achkameg*, who had become a wolf among the wolves, was touched; he lowered his head without saying a word, respecting the prayers which he had formerly uttered with his own lips. The women were not frightened by these shouts and taunts,—those who carried their children with them had them make the sign of the Cross; and not one, small or great, would eat without making this sign in the presence of their enemies. They used their fingers to recite their rosary,—the Hiroquois having pillaged and taken away from them everything that they had, even to the smallest tokens of their devotion. Before leaving that river, they burned alive that man who had been wounded, fearing lest he should die on the way, by a death less cruel; it is strange how pleasant, and almost natural, is cruelty to these Barbarians. We have learned all these particulars from those who have escaped from the hands and the country of those treacherous people. [17] These related to us that one man, having detached himself, had been overtaken in his flight; and that they had burned the soles of his feet, in order to prevent him from fleeing another time. We have been assured that those Tyrants crucified a little baptized child, aged three or four years, by stretching its body upon a great piece of bark and piercing its little hands and feet with pointed sticks. These unheard-of cruelties give us plainly to understand that these peoples are not far from the limit of their crimes.

& des grands. Auffi-toft qu'ils furent fur ces theatres, ils demãderent tous, & hommes & femmes, à parler au Pere Ifaac Iogues: tant pour baptizer les Catechumenes, que pour entendre les Chrestiens de confession. Les Algonquines captiues depuis vn long-temps en ce païs-là, s'approchoient doucement de leurs compatriottes, [18] & leur difoient qu'on auoit miferablement maffacré le pauure Pere. Apres les faluades & les pourmenades dãs les trois Bourgs des Agneronons, où on arrache les ongles s'il en reſte encore, où on coupe les doigts, où on frappe fur les playes; en vn mot, où la rage & la fureur font déchaifnez: on donna la vie aux femmes & aux filles, & à deux petits garçons; pour les hommes & pour les ieunes gens capables de lancer vn jaelot ou vne efpée, ils furent distribuez en diuerſes Bourgades pour y eſtre bruſlez, bouillis & roſtis. Le Chreſtien qui faiſoit les prieres publiques fut grillé & tourmenté d'une horrible façon: iamais au rapport d'une perſonne qui le veid dans ſes ſouffrances, il ne jetta aucun cry, ny ne donna iamais aucun ſigne d'un cœur abbattu; il leuoit les yeux au Ciel du milieu de ſes flammes, regardant fixement le lieu où ſon ame aſpiroit! on commança de le tourmenter deuant le Soleil couché, & on le bruſla toute la nuit, depuis la plante des pieds iuſques à la ceinture: le lendemain on le bruſla depuis la ceinture iuſques à la teſte: & ſur le ſoir les forces luy manquant, on jetta tout ſon corps grillé dans des flammes. [19] Cette rage paſſe le naturel des hommes; les Demons y ont bonne part.

Il y auoit parmy ceſte ieuneſſe vn enfant aagé d'environ 15. ou 16. ans, beau comme le iour dans l'eſtime des Sauuages; les Hiroquois le reueſtirent de leurs

Those victims, having arrived in the country, were received with shouts, with jeers, with taunts, with beatings, and with the customary fires. There had been set up two great scaffolds,—one for the men, and the other for the women, who were all exposed, naked, to the derision of small and great. As soon as they were upon these stages, they all requested, both men and women, to speak to Father Isaac Jogues,—that he might baptize the Catechumens, and hear the Christians in confession. Some Algonquin women, who had long been captive in that country, quietly approached their fellow-countrymen [18] and told them that the poor Father had been wretchedly murdered. After the greetings and paradings in the three Villages of the Agneronons, where their nails are torn out, if any are still left; where their fingers are cut; where they are struck upon their wounds,—in a word, where rage and fury are unchained,—life was spared to the women and the girls, and to two little boys. As for the men and the youths able to hurl a javelin or a lance, they were distributed through various Villages, in order there to be burned, boiled, and roasted. The Christian who said the public prayers was broiled and tormented in a horrible fashion; never, according to the report of a person who saw him in his sufferings, did he utter any cry, or give any sign of a dejected heart. He raised his eyes to Heaven in the midst of his flames, looking fixedly at the place whither his soul was aspiring. They began to torment him before Sunset, and all night they burned him, from the soles of his feet up to the waist. The next day, they burned him from the waist to the head; and toward evening, his strength failing him, they threw

plus belles robbes & l'ornerent à l'auantage, prenans plaisir de voir fes démarches & fon maintien; car en effet il auoit de la grace, quelques-vns gaignez par la tendresse de fon aage & par la beauté de fon corps, parlerent de luy donner la vie: mais leur rage est trop grande contre les Algonquins; ils le despoüillerent comme les autres, & en firent leur joiuet dedans les flammes. Retournons s'il vous plaist au lieu de leur prise.

La deffaite de ces pauures gens arriua le cinquiesme de Mars: cinq personnes seulement se sauuerent de la bande de *Ta8izkaron*; ils vindrent les vns apres les autres aux Trois Riuieres, s'écrians que tous leurs gens estoient morts ou captifs; deux de ces cinq estoient partis dés le grand matin pour aller à la chasse: retournans sur le soir, ils entendirent de loing de grands cris, & de grandes huées, comme des personnes qui se resioüissent de leur proye, & qui [20] font dancier leurs prisonniers, selon la coustume des Sauages; cela les estonna, ils prestent l'oreille plus attentiuement, ils reconneurent que ces bruits ne procedoi[en]t pas de leurs gens; c'est pourquoy tournans visage ils s'en courrurent aux Trois Riuieres donner aduis de leur deffaite; les François furent touchez au dernier point, ils donnerent des tesmoignages d'une douleur aussi sensible, comme s'ils eussent pris la mort de leurs propres parens, les grands exemples de vertu que quelques-vns auoient donné, & la riche disposition de la plupart à recevoir le Sainct Baptesme, frappans leur esprit attendrissoit leur cœur, ils faisoient des Panegyriques de ces bons Neophytes, qui regrettoit vn Chrestien, qui vn Catechumene? plusieurs desploroient la misere de ceux

his whole broiled body into the flames. [19] This rage surpasses the nature of men; the Demons have a large part in it.

There was, among this band of youth, a stripling aged about 15 or 16 years,—fair as the day, in the esteem of the Savages. The Hiroquois clothed him in their most beautiful robes, and adorned him to advantage, taking pleasure in seeing his gait and deportment; for, in truth, he had grace. Certain persons, won by the tenderness of his age and the beauty of his body, talked of sparing his life; but their rage against the Algonquins is too great; they stripped him like the others, and made of him their plaything in the flames. Let us return, if you please, to the place of their capture.

The defeat of these poor people occurred on the fifth of March; five persons alone escaped from the band of *Tawizkaron*. They came, one after the other, to Three Rivers, crying out that all their people were dead or captive. Two of these five had started very early in the morning, to go to the chase; returning, toward evening, they heard from afar, fierce yells and loud jeers, as of persons who rejoice in their prey, and who [20] are making their prisoners dance, according to the custom of the Savages. That astonished them; they lent ear more attentively, and recognized that those noises did not proceed from their own people; therefore, turning about, they hastened to Three Rivers to give notice of their defeat. The French were touched to the last degree: they manifested a grief as keen as if they had learned the death of their own relatives. The noble examples of virtue which some had given, and the generous disposition of most to receive Holy



qui auoiët demandé l'entrée en l'Eglise de Dieu, & qui ne l'auoient pas obtenuë, pource qu'on les vouloit tenir dans vne plus longue espreuue; on regretta sur tout vne femme, qui deuant son depart, voyant qu'un petit enfant à la mammelle estoit deuenu orphelin, se presenta pour le nourrir, charité bien extraordinaire pour vne payenne! à raison des grandes difficultez qu'ils ont [21] d'esleuer leurs enfans. Leur coustume estoit jadis, quand vne femme laissoit son petit incapable de manger & de marcher tout seul, de le tuer, & de l'enterrer dans le mesme sepulcre de sa mere, disãs qu'aussi bien mourroit-il, si quelque nourrisse sa proche parente ne s'en vouloit charger.

Au reste il semble que Dieu auoit donné aux Algonquins des pressentimens de leur mort; ces deux femmes qui furent prises les premieres estant parties des Trois Riuieres sans porter leurs colliers de porcelaines, retournerent sur leurs pas pour les prendre: nous tomberons, disoient-elles entre les mains de l'ennemy, peut-estre que nos colliers nous sauueront la vie.

Simon Pieskaret venant prendre congé de nos Peres, leur dit-il, me semble que ie m'en vay à la mort, ie sens ie ne sçay quoy qui me dit, les Hiroquois te feront mourir: mais ma consolation est, que ie suis reconcilié à l'Eglise, & que j'iray au Ciel apres ma mort.

Bernard *Sapmangsch* se confessa iusques à deux fois deuant son départ, & comme on luy demandoit la raison de ce foin si extraordinaire, on m'appelle dans les bois [22] pour y mourir, priez pour moy; car ie ne reuiendray plus. Faites moy donner vne bale



Baptism, striking their minds, softened their hearts, and they made Panegyrics on those good Neophytes. One lamented a Christian, another a Catechumen; several deplored the misery of those who had asked for admission into the Church of God, and who had not obtained it because it was desired to keep them in a longer probation. There was especial regret for a woman who, before her departure, seeing that a little child at the breast had become an orphan, offered herself to nurse it,—a very extraordinary charity for a pagan, on account of the great difficulties which they have [21] in bringing up their children. Their custom was formerly, when a woman left her little one incapable of eating, and of walking quite alone, to kill it, and bury it in the same sepulchre with its mother,—saying that it might just as well die, if some nurse who was its near kinswoman would not take charge of it.

For the rest, it seems as if God had given to the Algonquins presentiments of their death. Those two women who were the first to be taken, having started from Three Rivers without wearing their porcelain collars, retraced their steps in order to get these. “We shall fall,” they said, “into the hands of the enemy; perhaps our necklaces will save our lives.”

Simon Pieskaret, coming to take leave of our Fathers, said to them: “It seems to me that I am going away to death. I feel something strange, which tells me, ‘The Hiroquois will make thee die;’ but my consolation is, that I am reconciled to the Church, and that I shall go to Heaven after my death.”

Bernard *Wapmangouch* confessed even twice before

pour tuër le premier Hiroquois qui me voudra tuër ; la chose arriua comme il l'auoit pensée.

Augustin *Tchipak8ch* teint ce discours à vn Pere : Adieu mon Pere pour la derniere fois, ie ne fçay qu'elle action de grace vous rendre pour tant de bien-faits que i'ay receu de vostre charité, aimez-moy encore apres la mort, & priez pour mō ame quand vous apprendrez que ie feray entre les mains de nos ennemis, afin que ie ne fois pas brûlé deux fois.

Vn nommé *Kit8chi* dit au mesme Pere, voilà vn paquet de castors que ie te prie de donner à vn tel quand tu le verras en ce païs-cy? öüy: mais dit le Pere ces castors ne font-ils pas à toy? ils n'y font plus respond-il; car ie me tiens desia mort.

Le Pere qui les instruifoit pendant l'Hyuer, remarqua apres leur mort que les entretiens plus ordinaires estoient des moyës de bien mourir, comme il se faudroit comporter si on estoit pris des Hiroquois, comme il faudroit faire profit des grands tourmës qu'ils font souffrir à leurs prisonniers; & quoy que fouuent il n'eut pas dessein de [23] leur parler d'vn sujet si triste; il se trouuoit ordinairement engagé dans ces discours sans y penser. Tous ces sentimens n'ont pas empeché leur mort, il est vray: mais ils ont puissamment fortifié leurs ames. Dieu dispofoit les esleus par ces pensées, aufquelles on n'adioutoit point de creance, n'estant pas donnez pour la vie du corps: mais pour le salut des ames. Ie fçay bien que l'inconstance des Hiroquois leur pouuoit bien donner ces deffiances: mais comme elles estoient quasi vniuerselles, & dans les ames les plus courageuses; & que d'ailleurs elles operoient des actions de vie, des actions d'humilité, des affections d'aller

his departure, and when they asked him the reason of this so extraordinary care, he said: "I am called into the woods [22] to die there; pray for me, for I shall come back no more. See that I be given a ball, in order to kill the first Hiroquois who shall try to kill me." The matter came to pass as he had thought.

Augustin *Tchipakouch* addressed these remarks to a Father: "Adieu, my Father, for the last time. I know not what act of thanks to render you for so many benefits as I have received from your charity; love me still after death, and pray for my soul when you shall learn that I am in the hands of our enemies, so that I be not twice burned."

A certain *Kitouchi* said to the same Father: "There is a bundle of beaver skins, that I beg thee to give such a one when thou shalt see him in this country." "Yes, but," said the Father, "are not these beaver skins thine?" "They are so no longer," he answers; "for I account myself already dead."

The Father who was instructing them during the Winter remarked, after their deaths, that his more usual conversations were upon the means for dying well,—how one should behave, if one were taken by the Hiroquois; how one should make profit from the great torments which they cause their prisoners to suffer; and, though often he had no design of [23] speaking to them on a subject so sad, he commonly found himself engaged in these discourses without intending it. All these feelings have not prevented their deaths, it is true; but they have strongly fortified their souls. God was preparing his elect by these thoughts, to which no credence was attached,—they being given not for the life of the body, but for

au Ciel; il ne faut pas douter qu'elles ne prissent leur source du sang de Iesus-Christ, d'où procèdent tout ce qui tend, & qui nous conduit à nostre salut.

Pour conclusiõ, ces déloyaux ont fouuēt rodé à l'entour de l'habitation des Trois Riuieres: mais bien plus fouuent à l'entour de celle de Montreal; ce qui a fait que Monsieur d'Aillebourts s'est brauement fortifié: il est loüable en ce point, ayant mieux aymé quitter quelques ouurages particuliers fort importants, que de manquer au public. Les habitans des Trois Riuieres [24] se sont aussi réunis & rassemblés, afin de résister plus facilement aux courses & aux vols de ces Barbares.

Or il ne faut pas s'imaginer que la rage des Hiroquois, & la perte de plusieurs Chrestiens, & de plusieurs Catechumenes soient capables d'éuacüer le mystere de la Croix de Iesus-Christ, ny arrester l'efficacité, de son sang. Nous mourrons, nous serons pris, nous serons brûlés, nous serons massacrés, passe. Le lit ne fait pas toujours la plus belle mort, ie ne voy icy personne baisser la teste, au contraire, on demande de monter aux Hurons, & quelques-vns protestent que les feux des Hiroquois, font l'un de leurs motifs pour entreprendre un voyage si dangereux.

A mesme temps que Dieu nous a battus d'un costé, il semble nous vouloir consoler de l'autre. Nos Peres des Hurons nous ont mandé, que les Sauvages d'Anastohé, que nous croyons estre voisins de la Virginie, & qui auoient autrefois de grandes alliances avec les Hurons: en forte, qu'il se trouue encore dans leur país des gens de leurs contrées. Ces Sauvages dis-je, ont fait entendre ce peu de paroles aux Hurons; nous auons appris que vous [25] auiez des

the salvation of souls. I know well that the inconstancy of the Hiroquois was quite enough to give them those feelings of distrust; but—as they were almost universal, and in the most courageous souls; and as, furthermore, they produced moral actions, acts of humility, and inclinations for going to Heaven—one must not doubt that they took their source in the blood of Jesus Christ, whence proceeds everything which tends toward, and which leads us to, our salvation.

In conclusion, those treacherous people have often prowled about the settlement of Three Rivers, but much oftener about that of Montreal; which has caused Monsieur d'Aillebourts to fortify himself ably. He is praiseworthy in this respect,—having preferred to give up some very important private undertakings than to be wanting to the public. The settlers at Three Rivers [24] have also joined and assembled themselves together that they may more easily resist the incursions and robberies of those Barbarians.

Now it must not be imagined that the rage of the Hiroquois, and the loss of several Christians and Catechumens, are capable of nullifying the mystery of the Cross of Jesus Christ, or of checking the efficacy of his blood. We shall die, we shall be captured, we shall be burned. Granted; but the bed does not always make the most glorious death. I see no one here lowering his head; on the contrary, people ask to go up to the Hurons, and some protest that the fires of the Hiroquois constitute one of their motives for undertaking so dangerous a journey.

At the same time when God has scourged us on one side, he seems to choose to console us on the other.

ennemis? vous n'avez qu'à nous dire, leuez la hache ; & nous vous affeurons, ou qu'ils feront la paix, ou que nous leur ferons la guerre. Les Hurons bien ioyeux de ces belles offres, ont enuoyé vn Ambassade vers ces peuples. Le Chef de cét Ambassade, est vn braue Chrestien, accompagné de huit personnes, dont les quatres ont embrassé la Foy de IESVS-CHRIST; ils ne faut pas craindre que les enfans de Dieu, & les ouuriers Euangeliques manquent de secours; s'ils ne manquent point de courage, les croix & les souffrances, font la marque & le caractere de leur mission.



Our Fathers with the Hurons have sent us word that the Savages of Anastohé,—whom we believe to be neighbors to Virginia,<sup>29</sup> and who had formerly close alliances with the Hurons, insomuch that there are still found in the Huron country people from their districts,—those Savages, I say, have conveyed these few words to the Hurons: “ We have learned that you [25] had enemies. You have only to say to us, ‘ Lift the axe ’; and we assure you, either they will make peace, or we will make war on them.” The Hurons, very joyful at these fine offers, have sent an Embassy to those peoples. The Chief of this Embassy is a worthy Christian, accompanied by eight persons, four of whom have embraced the Faith of JESUS CHRIST. It must not be feared that the children of God and the Gospel laborers lack assistance; if they are not wanting in courage, crosses and sufferings are the mark and the characteristic of their mission.

## CHAPITRE II.

QUELQUES FEMMES SE SAUVENT DU PAÏS DES HIRO-  
QUOIS.

**I**L y à ie ne fçay quels charmes dans le païs de nostre naiffance, qui ne permettent pas aux hommes d'en perdre la memoire. Qui auoit-il autrefois de plus splendide que la ville de Rome? ny de plus [26] afpre que les froids & les glaces de la Scythie? & cependant vn barbare fuyoit de cette grande ville, pour retourner dans la rigueur de ces neiges. Les païs des Algonquins n'a esté depuis quelques années qu'un champ de morts & de malades, & neantmoins les femmes que les Hiroquois mettent en liberté dans leur païs, pour les marier à leurs enfans, ont tousiours vne si grande pante & vne si grande inclination vers leur patrie, que plusieurs se jettent dans d'horribles dangers, & dans des peines & des trauaux espouuantables, pour la reuoir. En voicy quelques exemples.

Le huitiefme de Iuin, parut vn canot au deffus de l'habitation de Montreal, dans lequel on ne voyoit qu'une feule persõne, s'estant approché on reconneut que c'estoit Marie *Ka makate8ing8etch* femme du braue Iean Baptiste *Manit8nag8sch* massacré par les Hiroquois; cette pauvre creature s'estoit fauuee avec des peines qu'on ne peut quasi exprimer, estant conduite dans la chãbre de Monsieur & Madamoifelle d'Aillebourts; ses yeux firent le preãbule de sa harãgue,

## CHAPTER II.

SOME WOMEN ESCAPE FROM THE COUNTRY OF THE  
HIROQUOIS.

THERE are unaccountable charms in the country of our birth, which do not allow men to lose the memory thereof. What was there formerly more splendid than the city of Rome? or more [26] harsh than the cold and the ice of Scythia? And yet a barbarian fled from that great city, in order to return to the rigor of those snows. The country of the Algonquins has been, for some years past, nothing but a field of dead and sick; and, nevertheless, the women whom the Hiroquois set at liberty in their country, in order to marry them to their children, have always so great a desire and so great an inclination toward their native land, that many cast themselves into horrible dangers, and into frightful difficulties and toils, in order to see it again. Here are some examples of this.

On the eighth of June, a canoe appeared above the habitation of Montreal, in which was seen only one person. Having approached, she was recognized as Marie *Ka makatewingwetch*, wife of the worthy Jean Baptiste *Manitounagouch*, murdered by the Hiroquois; this poor creature had escaped with toils that can hardly be expressed. Being led into the room of Monsieur and Mademoiselle d'Aillebourts, her eyes made the preamble of her address; her tears and sobs robbed her of speech, and inspired compassion

ses larmes & ses sâglots luy déroboient la parole, & donnoient de la compaffion à tout le monde, les Peres la [27] confoient, Madamoifelle d'Aillebourts qui estoit de fa grande connoiffance, luy dit en fa langue qu'elle ne s'attriftat point puis qu'elle estoit parmi ses parens & parmi ses amis, & c'est cela mefme, dit-elle, qui renouvelle mes pleurs & qui rengrege mes ennuis, quand ie voy les perfonnes & les lieux où ie me fuis veuë tant aymée avec mon pauvre mary & mon enfant, ie ne puis tenir mes larmes; il y à longtemps qu'elles estoient taries, & quand ie vous ay veuë elles font forties de mes yeux malgré moy, & là dessus elle regardoit d'une veuë toute pleine d'angoiffe ces bonnes Damoifelles qui la carreffoient avec beaucoup de tendresse, elle faisoit bien son pouvoir de se tenir gaye: mais il fallut donner à l'amour le loisir de repandre ses pleurs, & de visiter les endroits de cette habitation, où elle auoit receu plus de joye pour y mesler l'abfynce de ses tristesses. Ayant satisfait à la nature elle nous raconta la prise des Algonquins comme nous la venons de coucher, puis elle nous déduisit la façon dont Dieu s'estoit feruy pour la tirer du païs des Hiroquois.

Elle auoit desia esté vne fois prifonniere au païs des hauts Hiroquois, nommez [28] *Onondagueronons*, quelques Sauuages de cette nation l'ayant reconneü dans l'une des bourgades des *Agneronons*, où fa vie, apres le bruslement des hommes sembloit estre en affeurance, luy dirent qu'elle fortit de la bourgade qu'ils luy vouloient parler, s'estant vn petit esloignée sur le soir, ils l'enleuerent partie de gré luy promettans merueille, partie de force, faisant voir qu'estant fortie de leur bourgade elle y deuoit retourner, elle

in every one. The Fathers [27] console her, and Mademoiselle d'Aillebourts, who was well acquainted with her, tells her in her own language that she should not grieve, since she was among her relatives and friends. "And it is that very thing," she says, "which renews my tears and which aggravates my troubles; when I see the persons and the places where I have seen myself so well loved with my poor husband and my child, I cannot contain my tears. It is a long time since they were dried; and, when I saw you, they issued from my eyes in spite of myself;" and thereupon she looked with a gaze all full of anguish at those good Damoiselles, who caressed her with much tenderness. She did indeed use all her power to remain cheerful: but it was necessary to give love the leisure to shed its tears, and to visit the places in that settlement where she had received most joy, in order to dilute therewith the wormwood of her sorrows. Having satisfied nature, she related to us the capture of the Algonquins, as we have just written it; and then she told us the method which God had employed in order to bring her from the country of the Hiroquois.

She had already been once a prisoner in the country of the upper Hiroquois, named [28] *Onondagueronons*; some Savages of that nation, having recognized her in one of the villages of the *Agneronons*, where her life, after the burning of the men, seemed to be assured, told her to go forth from the village,—that they wished to speak to her. Having gone a little distance, toward evening, they carried her off,—partly by her consent, promising her wonders; partly by force, declaring that, having left their village, she was bound to return to it. She well knew that

conneut bien qu'elle auroit fort party si elle ne s'accommodoit; c'est pourquoy elle leur dit, qu'elle estoit presté de les fuiure: ils la font cacher dans les bois avec affeurâce qu'ils la viëdroient reprêdre le lendemain matin, ils n'y manquerent pas, ils l'emmenèrent donc à *Onondagué*, c'est le nom de leur bourgade; en chemin il falloit passer par *Ononioté*, d'où estoit celuy qui auoit pris cette pauvre femme, & à qui elle appartenoit; ces Barbares ayans peur qu'elle n'y fut reconnuë, luy donnerent vn sac, vn pot de terre, & vn peu de viures, & luy dirent qu'elle se retirast dans le bois, & qu'ils la viëdroient prendre le iour fuiuant; la nuit venue, elle approcha de la bourgade d'*Ononioté*, où elle entendit les cris, les huées & les [29] rifées de ces Barbares, au bruslemēt qu'ils faisoient de l'vn de ses compatriottes. Cette pauvre creature se mist en l'esprit qu'on luy en feroit autant, pource qu'elle s'estoit desia fauuee de la bourgade où on la menoit, & qu'ils ne pardonnoient quasi iamais aux fugitifs; elle auoit aussi oüy à son départ quelques ieunes gens, qui ne croyans pas qu'elle entendit leur langue, se demandoient l'vn à l'autre qu'elle partie du corps ils trouueroient la plus friande? l'vn d'eux la regardant, respondit que les pieds cuits sous la cendre estoient fort bons. Toutes ces choses luy donnerent vne crainte qui luy fauua la vie, elle prend donc resolution de s'enfuir, & tout sur l'heure elle se met en chemin, marchant toute la nuit, tirant, non pas vers son pais: car elle se doutoit bien qu'on la pourroit découurir à sa pifte: mais elle s'en courut vers la bourgade d'*Onondagué*, tenant le chemin battu, dont elle auoit bonne connoissance; le lendemain ceux qui l'auoient rauie la chercherent, comme



she would meet strong opposition unless she complied; therefore she told them that she was ready to follow them. They kept her concealed in the woods, with assurance that they would come to take her again the next morning, which they failed not to do: they took her away then to *Onondagué*,—the name of their village. On the way, it was necessary to pass through *Ononioté*, whence came that man who had taken this poor woman, and to whom she belonged. Those Barbarians, being afraid lest she might be recognized there, gave her a pouch, an earthen pot, and a few provisions, and told her that she should retire into the woods, and that they would come to take her on the following day. Night having set in, she approached the village of *Ononioté*, where she heard the shouts, the jeers, and the [29] derisions of those Barbarians, at the bonfire which they were making of one of her fellow-countrymen. This poor creature took it into her head that they would do the like with her, because she had already escaped from the village whither they were leading her, and because they scarcely ever pardoned fugitives. She had also heard, at her departure, some young men, who, not supposing that she understood their language, were asking one another which part of the body they would find the most dainty. One of them, looking at her, answered that the feet roasted under the ashes were very good. All these things gave her a dread which saved her life. She then takes the resolution to flee, and immediately she starts on the journey, walking all night,—but not proceeding toward her own country, for she suspected that she might be discovered by her trail; but she hastened toward the village of *Onondagué*, keeping the beaten road,

il est bien croyable, mais en vain. Estant arriüée proche de la bourgade, elle se cache dans les bois les plus espais, comme font les cedrieres & les sapinieres qui font fort frequentes [30] en ces contrées, elle fut là dix iours & dix nuits sans feu, au milieu des neiges, avec vne robe mince au possible, & si courte, & si estroite, que ses bras & ses jambes estoient tous nuds, & le reste de son corps tres-mal couuert. Toutes les nuits elle fortoit de sa taniere pour s'en aller chercher où grapiller dans les champs, & dessous la neige quelques bouts d'espics de blé d'inde eschapez de la main des moissonneurs, elle n'en trouua qu'enuirō plein deux petits plats pour la nourriture de son voyage, qui deuoit durer plus de deux mois. Cela l'espouuanta fort, adioustez que tous les iours elle voyoit aller & venir des Sauvages, qui passoient souuent fort proche du lieu où elle estoit: Elle vit mesme les hommes qui l'auoient enleuée, non sans peur d'estre descouuerte.

Vn grand Hiroquois ayant sa hache sur l'espaule, s'en vint vn certain iour tout droit à elle; la pauvre femme à recours à Dieu: car elle ne l'oubloït iamais dans ses angoisses, comme elle prioit, cét homme se destourne tout à coup, se iettant dans la forest par vn autre endroit. Or comme ces craintes & ces trances continuelles l'affligeoient, elle fit ce raisonnement plein [31] d'erreur à la verité: mais bien pardonnable à vne pauvre femme Sauvage. Je suis morte, c'est fait de ma vie, il n'y faut plus penser, de m'en aller à la bourgade pour estre bruslée, ie ne puis m'y refoudre de me mettre en chemin pour me sauuer, ie mourray de famine & de lăgueur, & peut-estre feray-ie rencontrée par quelque Hiroquois, qui me fera

with which she was well acquainted. The next day, those who had abducted her, sought her, as may well be supposed,—but in vain. Having arrived near the village, she hides herself in the deepest woods, such as are the cedar and spruce thickets, which are very frequent [30] in those regions. She was there ten days and ten nights without fire, in the midst of the snows, with a dress extremely thin, and so short and so scant that her arms and her legs were all bare, and the rest of her body very poorly covered. Every night she left her retreat, that she might go to seek or glean in the fields, and beneath the snow, some broken ears of indian corn, escaped from the hand of the reapers. She found only about two little dishfuls, for the food on her journey, which was to last more than two months. That greatly terrified her; and add that every day she saw Savages going and coming, who often passed very near the place where she was. She even saw, not without fear of being discovered, the men who had carried her off.

A tall Hiroquois, having his hatchet on his shoulder, came, on a certain day, straight toward her; the poor woman has recourse to God,—for she never forgot him in her sorrows. While she was praying, that man turns aside all at once, entering the forest at another place. Now as these fears and continual apprehensions were afflicting her, she made this argument,—full [31] of error, in truth, but very pardonable in a poor Savage woman. “I am dead; it is over with my life. I must no longer think of going to the village, to be burned; I cannot resolve to set forth on the way to escape. I shall die with hunger and weakness; and perhaps I shall be met by

passer par leurs tourmēts ordinaires, il vaut donc mieux mourrir plus doucemēt: ayant fait sa priere, elle attache sa ceinture à vn arbre où elle monte, elle fait de l'autre bout vn lacet courāt, qu'elle passe à son col & se ietta à bas: le poids du corps rompit la corde sans luy faire grand mal, elle la racommode, l'esprouue, & en fuitte remōte vne autre fois: mais Dieu voulut qu'elle se rompit pour la seconde fois, elle bien estonnée commence à dire à part soy d'un sens rassis; car elle croyoit faire vne bonne action, ouy: mais peut-estre que Dieu ne veut pas que ie meure? asseurément il me veut sauuer la vie? mais ie n'ay pas dequoy viure en chemin? n'est il pas assez puissant pour m'en faire trouuer? allons disoit elle, prions-le de me conduire: ayant fait sa priere, elle entre dans la profondeur de ces grands [32] bois, se conduit à la veuë du Soleil, cherchant le chemin de son païs? la voilà donc errante dans vn horrible folitude, comme il y auoit encore de la neige sur la terre, elle souffroit vne faim & vn froid intolerable, elle ne mangea en dix iours que ces bouts d'espics qu'elle auoit glanée, les ayans confommez, elle grattoit la terre pour trouuer de petites racines, elle escorchoit les arbres pour suçer & manger la petite escorce interieure; enfin elle rencontra dans vn lieu où des chafeurs Hiroquois auoiēt cabané vne petite hache qu'ils auoient abandonnée ou oublié, cela luy sauua la vie, son industrie luy fit faire vn fusil de bois, avec lequel elle faisoit du feu pendant la nuict, & non pendant le iour, elle l'esteignoit si tost que l'aurore commençoit à poindre, de peur que la fumée ne parut & ne la decouurit, ayant fait mes prieres, disoit-elle, ie passois la nuict à māger des tortuës que ie trouuois dans les

some Hiroquois, who will make me pass through the usual torments; it is better, then, to die more quietly." Having said her prayer, she fastens her belt to a tree, up which she climbs; she makes at the other end a running knot, which she slips about her neck, and throws herself down. The weight of her body broke the cord without doing her great injury; she mends it, tries it, and then climbs up again; but God willed that it should break for the second time. She, much astonished, begins to say apart to herself, with sober sense,—for she believed she was doing a good act:—"Yes: but perhaps God does not wish me to die. Surely, he wishes to save my life; but I have not wherewith to live by the way. Is he not powerful enough to cause me to find something? Come," she said, "let us entreat him to guide me." Having said her prayer, she enters into the depth of those great [32] woods, and guides herself by the sight of the Sun, seeking the way to her own country. So there she was, wandering in a horrible solitude; as there was still snow on the ground, she suffered an intolerable hunger and cold. She ate, in ten days, nothing but those ears of corn, which she had gleaned; having consumed them, she scratched the earth in order to find little roots; she skinned the trees in order to suck and eat the thin inner bark. Finally, she came across, in a place where some Hiroquois hunters had lodged, a little hatchet, which they had abandoned or forgotten. That saved her life: her skill enabled her to make a wooden fire-stick, with which she made fire during the night, and not during the day;<sup>30</sup> she extinguished it as soon as the dawn began to break, for fear that the smoke would appear and reveal her. "Having offered



petites riuieres, à me chauffer, & à dormir. Le che-  
minoïſ & ie priois Dieu tout le iour, que de tours & de  
détours elle fit dans ces horribles foreſts! que d'é-  
garements! elle partit peut-eſtre au commencement  
d'Auril, & elle n'arriua à Montreal que le [33] huiſti-  
efme de Iuin, elle nous diſoit que deux lunes & plus  
ſ'eſtoient paſſées dans ſon voyage. Le mois de May  
arriuant elle deſcouurit des chafſeurs Hiroquoïſ ſans  
eſtre apperceuë; ayant reconnu qu'ils auoient laiſſé  
leur canot ſur le bord d'une riuiere, elle ſe iette de-  
dans à la deſrobée, & l'emmene: mais comme il eſtoit  
trop grand pour vne perſonne ſeule, elle le racourcit  
& l'accommoda proprement à ſon vſage. Enfin elle  
ſe trouue ſur les riuies du grand Fleuve de Saint  
Laurens, l'ayant biẽ conſideré, elle iugea qu'elle eſtoit  
plus près des François que de ſon païs, qui n'eſt pas  
loing de celui des Hurons, & qu'il eſtoit plus facile  
de deſcendre que de monter, ſi bien qu'elle prend le cou-  
rant, ſ'en va chafſant d'Iſle en Iſle, elle tuë des cerfs  
& des caſtors, elle fait vne eſpée de bois, elle en  
bruſle le bout pour l'endurcir, & avec cét inſtrument  
elle prend de grands eſturgeons de cinq à ſix pieds  
de longs. Elle prenoit les cerfs en cette forte: les  
ayãt fait lancer à l'eau, elle ſ'embarquoit dans ſon  
petit canot les pourſuiuoit aiſément, & en les abor-  
dant elle leur déchargeoit de grands coups de hache ſur  
la teſte, eſtans aux abois elle les tiroit à bord & ſ'en  
feruoit [34] pour ſe nourrir, elle trouua quantité  
d'œufs de diuers oyſeaux de riuieres, elle auoit encore  
aſſez de viande boucanée & quantité de ces œufs,  
quand elle mit pied a terre à Montreal. Voyant le  
Pere qui l'auoit inſtruite, ha! mon Pere, luy dit-elle,  
que de fois i'ay penſé en vous! ie diſois en mon cœur



my prayers," she said, " I would spend the night in eating turtles that I found in the little rivers; in warming myself, and in sleeping. I traveled, and prayed to God, all the day." What turns and circuits she made in those horrible forests! what wanderings! She started perhaps at the beginning of April, and she arrived at Montreal only the [33] eighth of June; she told us that two moons and more had passed in her journey. When May came, she espied some Hiroquois hunters, without being perceived; having noticed that they had left their canoe on the bank of a river, she jumps into it secretly, and pushes it off, but, as it was too large for one person alone, she shortened it, and fitted it properly for her use. At last she finds herself on the banks of the great River of Saint Lawrence. Having well considered it, she judged that she was nearer to the French than to her own country, which is not far from that of the Hurons, and that it was easier to go down than to go up. Consequently, she takes the current, and goes hunting from Island to Island; she kills deer and beavers; she makes a wooden javelin, and burns the end of it, to harden it; and with this weapon she takes great sturgeons, five or six feet long. She took the deer in this manner: having made them rush into the water, she would embark in her little canoe, thus easily pursuing them; and on approaching them, she would deal heavy blows of the hatchet on their heads, as they stood at bay; then she would draw them on board, and use them [34] as food. She found many eggs of various river birds; she had still plenty of smoked meat and a quantity of those eggs, when she landed at Montreal. Seeing the Father who had instructed her, she said to him: " Ah! my

il prie pour moy, il me conduit dans mō voyage, il fera que ie ne m'efgare point, ie priois fort fouuēt celuy qui a tout fait, ie me feruois de mes doigts pour dire mon chapelet, ie pensois incessamment à ceux qui croient & qui prient, il me semble que ie voyois *Chaouerindamaguetch*, c'est vn nom que les Sauuages ont donné à Madamoiselle d'Aillebourts, priât Dieu pour moy en la chapelle; enfin me voilà parmy mes parents. La joye ayant succédé aux larmes qu'elle versa abondamment de prime abord, elle embrassoit ces Damoiselles avec plus d'affection qu'elle n'eut fait ses plus proches parents; pour conclusion elle se confessa & communia avec beaucoup de tendresses.

Cinq iours apres son arriuée vn canot parut qui portoit vne ieune femme de la nation des poissons blancs, cette bonne Captiue l'ayant abordée luy raconta les [35] miseres qu'elle auoit endurez dans sa captiuité: mais tout ce que i'ay souffert, luy disoit-elle, n'est rien en comparaisō de ce que tu souffriras en Enfer si tu n'es Chrestienne? ie le fuis respondit-elle: mais i'ay vn mary Payē, qui à vne autre femme avec moy, & qui hait extremément la priere, ie le voudrois bien quitter; tu fais bien, luy dit-elle: car ton mary te fera quitter la Foy, si tu en connoissois la valeur tu la prefererois à toute autre chose, cette vie n'est pas considerable, celle que nous attēdons est bien longue. La Foy est vne chose admirable, elle ramasse les nations & de plusieurs elle n'en fait qu'une, c'est la Foy qui fait que les François sont mes parents, ils m'ont reçu & ils me traittent cōme leur parente, c'est la Foy qui fait que ie t'aime, quel sujet aurois-je de t'aymer? tu n'es point de ma nation; ie n'ay point d'interrest que tu demeure ou que tu t'en

Father, how many times I have thought of you! I said in my heart 'He prays for me, he guides me in my journey; he will cause that I go not astray.' I very often prayed to him who has made all; I used my fingers, to say my rosary. I thought incessantly of those who believe and who pray; it seemed to me that I saw *Chaouerindamaguetch*,"—this is the name which the Savages have given to Mademoiselle d'Aillebours,—“praying to God for me in the chapel. At last, here I am, among my kindred.” Joy having succeeded the tears which she shed abundantly at first, she embraced those Damoiselles with more affection than she had shown her nearest relatives. In conclusion, she confessed and received communion, with great tenderness.

Five days after her arrival, a canoe appeared which brought a young woman of the *poisson blanc* nation. This good Captive, having accosted her, told her the [35] miseries that she had endured in her captivity. “But all that I have suffered,” she said to her, “is nothing in comparison with what thou wilt suffer in Hell if thou art not a Christian.” “I am such,” she answered; “but I have a Pagan husband, who has another wife besides me, and who extremely hates prayer; I would like to leave him.” “Thou doest well,” she tells her, “for thy husband will make thee leave the Faith. If thou knewest its value, thou wouldst prefer it to everything else. This life is not worth regarding; the one which we expect is very long. The Faith is an admirable thing; it gathers up the nations, and of many it makes only one. It is the Faith which makes the French my kinsmen; they have received me and they treat me as their kinswoman. It is the Faith which

aille: mais ie ne fçay comme cela se fait, ie fens bien que ie t'ayme, à caufe que tu crois en Dieu, & ie ne fçaurois m'empeschier de te donner vn bon confeil, si tu remonte avec ton mary dans fon païs, tu feras prise des Hiroquois: & puis tu tomberas de leurs feux dans le feu des Demons, c'est celuy [36] que tu dois craindre. Ah si tu fçauois que c'est de la liberté tu l'aimerois! tu n'a pas fenty le joug de la captiuité, & combien c'est chose dure & fafcheufe d'estre pour tousiours esloignée de la maison de priere! ceux qui font dans cét esclavage portent enuie aux petits oyseaux, Ah! que fouuent ie leur disois que ne puis-je voler comme vous! si ie voyois de loing vne Montaigne, ie luy disois en mon ame, que ne fuis-je au plus haut de la cime pour me voir esloignée de ma captiuité, la vie est vne mort à vn captif: mais c'est bien pis apres la mort; car la captiuité est eternelle, la conclusion fut que cette ieune femme quitta celuy qui se portoit pour son mary, & qui en effet ne l'estoit pas, & enfin ces deux bonnes creatures ayant trouué vne barque qui descendoit à Kebec se mirent dedans pour aller voir leurs parents qui demeuroient en la residence de Saint Ioseph.

Le vingtiesme du mesme mois, on entendit vne voix de l'autre costé de la riuiera, vis à vis de l'habitiõ de Montreal, on ne se pressa pas d'y aller: pource que les Hiroquois ont donné autrefois de ces cassades, faifans les prisonniers eschapez pour attirer & massacrer ceux qui les iroient [37] querir; c'estoit vne pauvre captiue qui n'en pouuoit plus, elle cria deux ou trois iours, enfin on s'approcha petit à petit, & l'ayant reconnuë on l'embarqua. Il n'est pas croyable cõme cette pauvre creature estoit deffaite, c'estoit

makes me love thee,—what reason would I have to love thee? Thou art not of my nation; I have no interest in thy staying or thy going away. But—I know not how that comes about—I really feel that I love thee because thou believest in God; and I cannot help giving thee a good piece of advice. If thou go up with thy husband to his country, thou wilt be taken by the Hiroquois; and then thou wilt fall from their fires into the fire of the Demons,—that is the one [36] that thou must fear. Ah, if thou knewest what freedom is, thou wouldst love it! Thou hast not felt the yoke of captivity, and how harsh and grievous a thing it is to be forever distant from the house of prayer! Those who are in this bondage are envious of the little birds. Ah! how often I said to them, ‘Why can I not fly like you!’ If I saw at a distance a Mountain, I said to it in my soul, ‘Why am I not at the top of its crest, in order to see myself removed from my captivity?’ Life is death to a captive; but it is much worse after death, for that captivity is eternal.’ The conclusion was that that young woman left the man who passed as her husband, and who in fact was not; and finally these two good creatures, having found a bark which was going down to Kebec, got into it in order to go and visit their relatives who lived in the residence of Saint Joseph.

The twentieth of the same month, a voice was heard on the other side of the river, opposite the settlement of Montreal. No haste was made to go thither, because the Hiroquois have formerly perpetrated such tricks,—acting the escaped prisoners, in order to attract and massacre those who should go [37] to seek them; but this was a poor captive, who



vne femme puiffante & en bon point deuant fa prife, elle parut pour lors fi defnuée de chair, fi hideufe, & fi foible, qu'elle estoit mefconnoiffable; elle demanda dès fon entrée fi le Pere qui inftruifoit les Sauvages n'estoit pas à Montreal, il estoit deuant fes yeux & elle n'y prenoit pas garde, le deffaut de nourriture luy auoit alteré le cerueau, on l'auroit prife pour vn vray squelette; comme elle n'auoit ny hache, ny cousteau, ny canot: mais feulemēt vn petit bout de ie ne fçay quelle estoffe toute vfée qui ne la couuroit qu'à demy, elle auoit souffert d'estranges travaux, on luy donne à manger petit à petit, on la fait reposer, le lendemain ayant repris ses esprits, elle demande encore vne fois le Pere qui l'auoit instruite l'année precedente. Helas! disoit-elle, n'est-il point icy? il te parla si long-temps hier au soir luy dit l'Interprete, faites-le venir ie vous en prie, le Pere l'estant allé trouuer, elle luy dit mon Pere, hier ie n'auois point [38] d'esprit, ie ne me fouuiens pas de t'auoir veu, instruis-moy ie te prie, i'ay attribué ma captiuité aux resistances que ie te fis l'an passé, lors que tu me voulois enseigner, ie n'ay pas laissé de prier Dieu, quoy que ie ne fusse pas baptisée, ie disois au profond de mon cœur c'en est fait, ie croiray, ie me feray instruire, ie prieray tout de bon, ie ne veux pas mentir, elle nous dit qu'il n'y auoit que deux iours qu'elle estoit accouchée quand elle se sauua des Hiroquois, que son enfant qu'elle portoit dans son sein mourut bien tost apres, le laict luy manquant faute de nourriture. Elle adioustoit que les Hiroquois faisoient estat de venir en grand nôbre, notamment à Montreal: mais ils font, disoit-elle, affligez d'une maladie populaire qui en fait mourir



was at the end of her strength. She shouted during two or three days; finally some men approached, little by little, and, having recognized her, took her on board. It is not credible how emaciated this poor creature was; she was a vigorous woman and in good flesh, before her capture; she then appeared so destitute of flesh, so hideous, and so feeble, that she was past recognition. She asked, as soon as admitted, whether the Father who instructed the Savages was not at Montreal; he was before her eyes, but she took no notice of him; the want of food had affected her brain; and one would have taken her for a real skeleton. As she had neither hatchet, knife, nor canoe, but only a little scrap of I know not what stuff, all worn out, which only half covered her, she had suffered unusual hardships. They give her to eat, little by little, and make her rest; the next day, having recovered her spirits, she asks yet again for the Father who had instructed her the preceding year. "Alas!" she said, "is he not here?" "He spoke to thee so long last evening," the Interpreter tells her. "Have him come, I beg you." The Father having come to find her, she says to him: "My Father, yesterday I had no [38] sense; I do not remember to have seen thee. Instruct me, I pray thee. I have attributed my captivity to the resistance which I made to thee last year, when thou wished to teach me; I have nevertheless prayed to God. Although I was not baptized, I said in the depth of my heart: 'It is all over; I will believe, I will become instructed, I will pray in good earnest, I will not lie.'" She told us that it was only two days after her confinement when she escaped from the Hiroquois; and that her child, which she carried

vn grand nombre; C'est la coustume, quand quel-qu'un meurt dans leurs cabanes de le pleurer vn fort long-temps; or comme i'estois adoptée à vne famille attaquée de cette maladie, nous ne faisoñs que pleurer tous les iours, & ie disois à par[t] moy, fut-il ainsi, que ie pleurasse souuent pour le mesme sujet, elle nous confirma tout ce que Marie nous auoit raconté de la prise des Algöquins & de la mort du P. Iogues, [39] adioustant que les Hiroquois contraignoient les femmes Algonquines d'appliquer des feux sur leurs compatriotes pour les brusler. Estant arriüée au faut de Saint Louÿs, qui est vn petit au dessus de l'habitation de Montreal, & n'ayant point de canot pour le passer, elle lia des bois par ensemble: mais comme elle n'auoit point de force les liens s'estans rompus ou destachez, elle coula plusieurs fois à fond, reuenant tousiours au dessus, emportée dans des boüillons d'eau, qui luy deuoient mille fois casser la teste cötre des roches, si Dieu ne l'eut tres-particulieremēt assistée; deux femmes, nous disoit-elle, se font sauuez deux iours deuant moy, les Hiroquois enragez de ce que nous nous éuadions, disoient que si quelqu'une s'enfuyoit encore qu'ils tueroient toutes les autres, comme ils ne se deffioient pas de moy à cause de mes couches, ie me sauuay plus facilement, faisant semblant d'aller querir du bois dans la forest.

Le vingt-quatriefme du mesme mois de Iuin, on entendit encore des cris à l'autre bord de la grande riuere, on vit aussi des feux, quelques ieunes hommes y courent avec vn canot, ils trouuent ces deux femmes, [40] dōt cette pauvre delabrée nous auoit parlé, or encore qu'elles ne fussent pas dās vn estat

in her bosom, died soon afterward,—her milk failing,—for want of food. She added that the Hiroquois were planning to come in great numbers, especially to Montreal: “But they are,” she said, “afflicted with a general malady, which causes a great number of them to die. It is the custom, when any one dies in their cabins, to mourn for him a very long time: now, as I was adopted by a family attacked with that disease, we did nothing but weep every day; and I said in secret, to myself, ‘Would it were so that I might weep often for the same cause.’” She confirmed to us all that Marie had told us of the capture of the Algonquins and of the death of Father Jogues,—[39] adding that the Hiroquois were compelling the Algonquin women to apply fires to their fellow-countrymen, in order to burn them. Having arrived at the rapids of Saint Louys, which are a little above the settlement of Montreal, and having no canoe in which to pass it, she bound pieces of wood together; but, as she had no strength, the ties burst apart or unloosed themselves, and she sank several times to the bottom,—always coming up again, and carried along in the seething water, which was likely, a thousand times, to break her head against the rocks, if God had not most especially assisted her. “Two women,” she said to us, “escaped two days before me; the Hiroquois, enraged because we were escaping, said that if any one fled again, they would kill all the others. As they did not distrust me, on account of my confinement, I escaped more easily,—pretending to go to get wood in the forest.”

On the twenty-fourth of the same month of June, cries were again heard on the other shore of the

si pitoyable, pource qu'estât deux elles s'estoient secouruës l'une l'autre, elles estoient neantmoins grandement abbattuës, l'ennuy d'une si estrange solitude est bien fascheux; n'auoir autre lit, ny autre couuert, ny autre compagnie, ny autres viures, que le lit, le couuert, la compagnie & le viure des bestes, c'est mener une vie plus miserable que la vie des bestes: ces deux femmes trouuerent le moyen de faire du feu: mais l'autre n'eut pas l'inuention, n'ayât point de cousteau; bref apres qu'on les eut remis en bon point, on leur donna à chacune une robe & un canot d'écorces pour aller trouuer leurs maris qui estoient à Saint Ioseph proche de Kebec.

Le seiziesme de Iuillet, une autre prisonniere parut aux Trois Riuieres, elle auoit tenu un chemin different des precedentes, la pauvre miserable n'auoit que la peau estenduë sur les os, son regard estoit affreux, ses yeux paroissoient comme enfoncés dans une teste de mort, on ne voyoit plus de jouës sur son visage, ses levres collées sur les machoires representoient plustost un trespasé qu'une personne viuante, [41] ayant esté charitablement reçuë, elle raconta leur prise & leur voyage, une femme disoit-elle de nostre bande, craignant la fureur des ennemis me parla de se faire mourir, ie vis bien que cela procedoit de fureur, ie luy respondis qu'il se falloit sauuer, & non pas se deffaire: mais cōme c'estoit une vraye Megere ennemie de la Foy, elle n'escouta point ce conseil, jettant la main sur son enfant, elle le massakra & le jetta aux pieds des Hiroquois; puis ayant passé sa teste dans un licol, elle tiroit d'une main pour s'estrangler, & de l'autre elle se coupe le gosier avec un cousteau. Mais hélas! elle trouua bien-tost un feu

great river; some fires were also seen. Some young men hasten thither with a canoe; they find those two women [40] of whom that poor shattered creature had told us. Now, although they were not in so pitiful a plight,—because, being two, they had assisted each other,—they were, nevertheless, greatly dejected. The weariness of so strange a solitude is very trying; to have no other bed, no other cover, no other company, no other provisions, than the bed, the cover, the company, and the living of beasts, is to lead a life more miserable than the life of the beasts. These two women found the means of making fire; but the other had not that contrivance, having no knife. In short, after they had been restored to good condition, they were each given a dress and a bark canoe, in order to go and find their husbands, who were at Saint Joseph, near Kebec.

The sixteenth of July, another prisoner appeared at Three Rivers; she had followed a different road from that of the two preceding ones. The poor miserable creature had nothing but the skin stretched over her bones; her look was frightful: her eyes appeared as if sunk in a corpse's head; one no longer saw cheeks upon her face; her lips, glued to her jaws, imaged rather one deceased than a living person. [41] Having been charitably received, she related their capture and their journey. "One woman," she said, "of our band, fearing the fury of the enemies, spoke to me of putting herself to death. I saw well that that proceeded from madness; I answered her that it was necessary to escape, and not to undo oneself. But as she was a very Megera, and hostile to the Faith, she heeded not this counsel. Laying hands on her child, she murdered



plus deuorant que celuy des Hiroquois. Il y auoit plusieurs années qu'elle refiſtoit à Dieu, ſe bandant contre les veritez qu'on luy vouloit enſeigner, ſa vie pleine de cholere & d'animofité contre la doctrine de Ieſus-Chriſt, ne pronofitiquoit qu'un deſefpoir.

Noſtre captiue racontoit, que Dieu luy auoit preſenté plusieurs occaſions de ſe fauuer des mains de l'ennemy deuant que d'arriuer en leurs païs: mais hélas! difoit-elle, ie ne pouuois abandonner ma fille qui eſtoit priſonniere avec moy, & mieux gardée que moy. L'amour de mon enfant & [42] l'amour de ma vie combattoient dās mon cœur: mais enfin ma fille l'emporta par deſſus moy, ie creu qu'eſtant arriuez dans ce païs de tourmens, ie pourrois trouuer moyē de nous fauuer toutes deux. En effet apres auoir paſſé par les baſtōnades & par les autres tourmens, à la reception & à l'entrée des priſonniers, apres la mort de tous les hommes & de quelques femmes, on nous donna la vie; ma fille eſtant jeune & aſſez agreable, fut bien toſt mariée; les Sauvages ne font point de difficulté d'eſpouſer vne eſtrangere & vne captiue, voire meſme il y en a qui les aiment dauantage; pource qu'elles font ordinairement plus obeïſſantes & plus ſouples. Or comme ie ne penſois qu'à ma liberté, ie vay trouuer mon pauvre enfant, ie luy découure mon deſſein, nous concluons qu'il falloit fortir de la bourgade ſur la minuit, ce que nous fiſmes aſſez heureuſement ſans eſtre apperçeuës, à peines eſtions nous hors des portes qui ne fermoient point, que nous couruſmes de toutes nos forces, depuis la minuit iuſqu'environ les cinq heures du ſoir: comme nous penſions un petit respirer, nous apperçeuſmes des Hiroquois: la crainte nous fit re-



it, and threw it at the feet of the Hiroquois; then, having slipped her head into a halter, she pulled with one hand to strangle herself, and with the other she cut her throat with a knife." But alas! she soon found a more devouring fire than that of the Hiroquois. For several years she had resisted God, hardening herself against the truths that it was desired to teach her; her life, full of anger and animosity against the doctrine of Jesus Christ, prognosticated only despair.

Our captive related that God had offered her several opportunities of escaping from the hands of the enemy, before arriving in their country: "But, alas!" she said, "I could not abandon my daughter, who was a prisoner with me, and better guarded than I. Love for my child and [42] love for my own life were struggling in my heart, but finally my daughter carried the day with me; I supposed that, having arrived in this country of torments, I could find means of saving us both. In fact,—after passing through the beatings and the other torments at the reception and at the entrance of prisoners,—after the death of all the men and of some women, they gave us our lives. My daughter, being young and sufficiently agreeable, was soon married." The Savages make no difficulty about espousing a stranger and a captive; nay even, there are some who love them the more, because they are usually more obedient and more pliable. "Now, since I was thinking only of my liberty, I go to find my poor child; I reveal to her my design. We concluded that it was necessary to leave the village toward midnight, which we did quite safely, without being perceived. Hardly were we out of the gates, which did not shut,

trouver des forces, nous [43] nous iettons à trauers des halliers, l'espouuante nous fit marcher de telle forte que nous nous separames; or ie ne sçay si nous fumes apperceuës, ie ne sçay si ma fille est morte dans les bois, ou si elle a esté reprise par ces Barbares, quoy que c'en soit, ie ne l'ay plus veuë depuis ce temps-là, elle auoit préparé vn cousteau pour nostre voyage, & moy cinq petits pains cuis sous la cendre, c'est tout ce que i'ay mangé depuis ma fuitte, excepté quelques fruits sauuages que ie rencontrois de temps en temps en mon chemin, la priere estoit mon vnique consolation, ie n'auois rien pour faire du feu, mes doigts n'estans pas assez forts pour faire vn fusil à la façon des Hurons les guespes & les mouches m'estrãgloient; enfin Dieu me donna l'inuention de faire des bas de chaufes & des mâches de feüillages, pour me deffendre de leurs piqures. Nos Peres luy donnerent vne couuerture; car à peine auoit-elle dequoy cacher la moitié de son corps, elle se confeffa avec de grands ressentiments de ses offenses, tesmoignant d'ailleurs vne joye & vn contentement admirable de se reuoir parmy les croyans.

when we ran with all our might, from midnight until about five o'clock in the evening. When we were thinking to breathe a little, we perceived some Hirosquois; fear made us recover strength, and we [43] rushed through thickets; terror caused us to proceed in such sort that we became separated. I know not whether we were perceived; I know not whether my daughter has died in the woods, or whether she has been taken again by those Barbarians: whatever the fact may be, I have not seen her again since that time. She had prepared a knife for our journey, and I, five little loaves baked under the cinders; that is all that I have eaten since my flight, except some wild fruits that I came across, from time to time, on my way. Prayer was my sole consolation. I had nothing to make fire with,—my fingers not being strong enough to make a fire-stick in the manner of the Hurons. The wasps and flies kept strangling me: finally God showed me an invention,—making stockings and sleeves of foliage, in order to defend myself from their stings." Our Fathers gave her a blanket: for hardly had she wherewith to hide the half of her body. She confessed, with great regret for her sins,—showing, moreover, an admirable joy and contentment on seeing herself again among the believers.

## [44] CHAPITRE III.

QUELQUES HIROQUOIS SURPRIS APRES VNE DEFFAITE  
D'ALGONQUINS. VNE FEMME TUË VN  
HIROQUOIS & SE SAUUE.

**L**E vingt-neufiesme de May, arriua à Montreal vn canot conduit par trois Sauuages de la petite nation des Algonquins; ces pauvres gens furent bien estonnez, apprenans la deffaitte des hauts Algõquins, dont nous auons parlé cy-deffus; ils auoient neantmoins de fortes coniectures de la perfidie des Hiroquois. Nous auons, disoient-ils, remarqué cét Hyuer vne pifte d'ennemis, qui nous ont approché de bien près, & ce qui nous a donné de l'estonnement, quelqu'un d'eux ayant rencontré vne attrape que nous auons dressée pour les ours, au lieu de nous attendre ou de chercher nos pistes; il a destendu l'attrape, & tellement separé les pieces qui la compofoient, que nous voyons bien qu'aucun animal n'a peu faire ce débris. C'est quelqu'un qui nous a voulu donner [45] à entendre que nous nous tinssions sur nos gardes, & que l'ennemy n'estoit pas loing; cette charité n'est pas cõmune parmy des Barbares. Ils adioutoient qu'il s'estoit ietté vne certaine maladie sur les Caribous, qui leur faisoit vomir le sang par la gueule, demeurans tout courts quand on les pourfuiuoit. Ils en ont veu iusques à cinq, six & sept tomber roides morts en vn moment, cela les a tellement espouuantez, qu'ils ont resolu de quitter leur païs

## [44] CHAPTER III.

SOME HIROQUOIS SURPRISED AFTER A DEFEAT OF  
ALGONQUINS; A WOMAN KILLS A HIRO-  
QUOIS, AND ESCAPES.

THE twenty-ninth of May, there arrived at Montreal a canoe conducted by three Savages of the petite nation of the Algonquins. These poor people were much astonished at learning the defeat of the upper Algonquins, of which we have spoken herein above; they had nevertheless strong suspicions regarding the treachery of the Hiroquois. "We have," said they, "noticed this Winter a trail of some enemies who have approached us very closely; and,—what has caused us astonishment, —some one of them having encountered a trap which we had set up for bears, instead of awaiting us or seeking our trail, he took down the trap, and so separated the pieces which composed it that we plainly see that no animal can have made this wreck. It is some one who has wished to give us [45] to understand that we should be on our guard, and that the enemy was not far away." Such charity is not common among Barbarians. They added that there had arisen a certain disease among the Caribous, which made them vomit blood through the throat, remaining quite still when they were pursued. They have seen as many as five, six, or seven fall stiff in death in a moment: that has so terrified them that they have resolved to leave their country in order to come

pour venir demeurer auprès des François. Dieu retire de temps en temps, ceux qui font dans le fond des terres où on ne peut aborder pour les amener à la connoissance, par le voisinage de ceux qui font capables de les instruire. Ces pauvres gens ayant peur de rencontrer les Hiroquois à leur retour, supplierent Monsieur d'Aillebours de les secourir de quelques armes, bien resolu de se battre s'ils trouvoient des ennemis. Monsieur d'Aillebours creut qu'il ne les falloit pas esconduire en vn fujet si importât; estans armez ils font vn tour aux Trois Riuieres, & de là remontent en leur païs sans trouuer aucun ennemy. L'vn d'eux croyant que la riuere estoit toute libre, embarque sa femme pour voguer iusqu'à [46] l'Isle, & donner aduis aux Sauuages de ce païs-là, que leurs parents auoient esté pris & massacrez vers les Trois Riuieres: & par consequêt qu'ils se tinssent sur leur garde. Comme donc il nauigeoit dans sa petite gondole d'escorce, il apperçeut de loing vn canot d'Hiroquois, se tournant vers sa femme qui gouuernoit le canot, luy dit, aurois tu bien le courage de me secôder, i'ay enuie d'aller attaquer ce canot, il estoit peut-estre conduit par sept ou huit hommes, & luy estoit tout seul: mais il auoit de la resolution. Sa femme luy respondit, ie vous fuiuray par tout, ie ne veux plus de vie apres vostre mort; ils font jouïr leurs aïrôs pour attraper ce petit vaisseau: mais deuant que d'estre descouuerts, ils virent vn peu plus loing quatre ou cinq canots remplis d'hommes, cela les arresta ne iugeans pas qu'il se falut ietter temerairement dans les fers de leurs ennemis. Que fera donc ce pauvre homme? il ne veut pas fuir: il ne peut passer outre sans mourir: il



and live near the French. God withdraws from time to time those who are in the remote interior, which we cannot approach, in order to lead them to his knowledge through neighborhood to those who are competent to instruct them. These poor people, being afraid of meeting the Hiroquois on their return, besought Monsieur d'Aillebourts to assist them with some arms,—well resolved to fight if they found enemies; Monsieur d'Aillebourts believed that they ought not to be denied in a matter so important. Being armed, they make a journey to Three Rivers, and thence go up again to their own country, without finding any enemy. One of them, supposing that the river was quite free, embarks his wife in order to journey as far as [46] the Island, and to give warning to the Savages of that country, that their relatives had been taken and massacred toward Three Rivers; and that, in consequence, they should be on their guard. As he was, then, navigating in his little bark gondola, he perceived from a distance a canoe of Hiroquois. Turning toward his wife, who was steering the canoe, he said to her: "Wouldst thou really have the courage to aid me? I desire to go and attack that canoe." It was conducted by perhaps seven or eight men, and he was all alone; but he had resolution. His wife answered him: "I will follow thee everywhere; I wish no more of life after thy death." They ply their paddles, in order to overtake that little craft; but, before being discovered, they saw, a little beyond, four or five canoes filled with men. That stopped them;—they concluded that they ought not to cast themselves rashly into the irons of their enemies. What, then, will this poor man do? He is

faut, dit-il à sa femme? que ie sçache qu'elle prise ont fait ces gens-là; car ie vois bien à leur mine qu'ils voguent en gens victorieux; affeurément ils ont pris de nos compatriottes; il [47] met sa femme à terre, puis s'en allant de l'autre costé de la riuere, comme s'il fut venu du païs des Hiroquois; il tire vn coup d'arquebuse. Les Hiroquois ne le voyans pas bien, & croyans peut-estre que c'estoit quelque troupe de leurs foldats qui arriuoit de nouveau en ce quartier-là, firent quarante cris, tirans quarante fois ces voyeles du fond de leur estomach *hee*; c'est affez, dit cét Algonquin, ie n'en voulois pas dauantage, ie sçay ce que ie desirois, affeurément ils tiennent quarante de nos gens prisõniers. Il r'embarque sa femme, & s'en court à force de rames vers quelques hommes qu'il auoit quittez, il leur raconte ce qu'il a veu & entendu, les exhortant à fuiure l'ennemy; sept ieunes hommes se presentent à luy, ils mōtent dans deux canots & s'en vont lestement au lieu où l'ennemy estoit. Il n'y à point de chasseurs si aïpres au gibier, que les Sauvages le sōt à la chasse des hommes; il n'y à point de chat si adroit pour se tapir, & pour se cacher, & pour sauter sur vne souris, qu'un Sauvage est habile pour surprendre & pour se lancer sur sa proye; ils se glissent doucement, ils remarquent les pistes de leurs ennemis, les vont reconnoître à pas de loup; ils auiferent dans l'obscurité cinq cabanes ensemble, [48] allons, dirent-ils, tions & mourons, vendons nostre mort. Vne seule cabane contenoit plus de combattans qu'ils n'estoient d'affaillans; l'ordre fut que six entreroient dans les trois plus grandes cabanes, deux en chacune, & les deux autres dans les deux plus petites. Il y auoit deux

not willing to flee: he cannot pass on without dying. "I must," said he to his wife, "know what capture those people have made; for I plainly see by their bearing that they journey like people victorious. Surely, they have taken some of our fellow-countrymen." He [47] puts his wife ashore; then, going to the other side of the river, as if he had come from the country of the Hiroquois, he fires an arquebus shot. The Hiroquois, not seeing him clearly, and supposing perhaps that it was some troop of their own warriors which was newly arriving in that quarter, gave forty shouts, drawing forty times these vowel sounds from the pit of their chests, *hee*. "It is enough," said that Algonquin; "I wanted nothing more; I know what I desired,—they certainly hold forty of our people prisoners." He takes his wife on board again, and hastens away, by dint of paddling, toward some men whom he had left; he relates to them what he has seen and heard, exhorting them to follow the enemy. Seven young men offer themselves to him; they get into two canoes, and go quickly to the place where the enemy was. There are no hunters so eager for game as the Savages are for the chase of men; there is no cat so adroit to crouch, and hide itself, and jump upon a mouse, as a Savage is shrewd in surprising and rushing upon his prey. They glide softly; they notice the trail of their enemies; they go to reconnoitre, with the step of a wolf. They noticed in the darkness five cabins together; [48] "Come," they said, "let us kill and die; let us sell our deaths." A single cabin contained more combatants than they were assailants: the order was, that six should enter into the three largest cabins, two into

Chrestiens dās `ce petit nombre qui firent leurs prieres, comme des perſonnes qui croyoient aller à la mort; ſur la minuit ils entrent l'eſpée à la main, ils tranſpercent avec vne promptitude admirable ces pauvres endormis: mais par meſgarde ils tuèrent vne femme de leur nation nouuellement priſe par ces Barbares; en vn mot, ils oſterent la vie à dix Hiroquois, ils en blefferent beaucoup d'autres, & deliurerent dix perſonnes captiues. Le combat ſe fit avec vn eſtrāge tintamarre, qui eſtes-vous? diſoient les Hiroquois; les autres reſpondoient à coups d'eſpées; les tenebres rendoient cette conſuſion plus horrible. Vn grand Hiroquois percé d'un coup d'eſpée, ſe jettant ſur celui qui l'auoit bleſſé rompit l'eſpée en le colletant; l'Algonquin s'eſtant deſſait de ſes mains le pourſuit à coups de pierres, l'autre l'ayant r'atrappé l'alloit perdre, ſi ſon camarade ſuruenant [49] ne luy eut donné vn coup qui le jetta par terre. Les priſonnieres miſes en liber[t]é, s'eſcrierent à leurs libera-teurs, ſauuez vous, il y a quantité d'Hiroquois proche d'icy, ſi le jour vous deſcouure vous eſtes perdus. A ces voix, ils arrachent les cheuelures des morts, ils jettent en la riuiera de gros paquets de caſtors priſ ſur les Algonquins par ces déloyaux, comme il[s] ne les pouuo[en]t pas emporter, ils ne voulurēt pas auſſi que leurs ennemis s'en ſeruiffent. Enfin ayans embarquez les perſōnes qu'ils auoient déliurez, ils ſe retirerent en lieu d'affeurance. Il ne faudroit pas grand nombre de ſemblables ſoldats pour donner bien de la peine aux Hiroquois.

Ces captiues ſe voyans plainement deliurées raconterent comme elles auoient eſté priſes. Plusieſurs Sauuages des païs plus hauts, diſoient-elles, s'eſtoient

each one, and the two others into the two smallest. There were two Christians in this little number, who said their prayers, like persons who thought they were going to death. Toward midnight they enter, javelin in hand; with an admirable promptness, they transfix those poor sleeping people; but inadvertently they killed a woman of their own nation, recently captured by those Barbarians. In a word, they took away the lives of ten Hiroquois; they wounded many others, and delivered ten captive persons. The fight occurred with a strange hubbub. "Who are you?" said the Hiroquois; the others answered with javelin thrusts; the darkness rendered this confusion more horrible. A tall Hiroquois, pierced by a javelin, falling upon the one who had wounded him, broke the weapon in grappling him. The Algonquin, having released himself from his hands, pursued him with a volley of stones; the other, having caught him again, was about to destroy him, if his companion, happening thither, [49] had not given him a blow which felled him to the earth. The captive women, being set free, cried to their liberators: "Escape; there are many Hiroquois near here; if the light reveals you, you are lost." At these words, they tear off the scalps of the dead; they throw into the river great bundles of beaver skins taken from the Algonquins by those treacherous people; as they could not carry these away, they were also not willing that their enemies should use them. Finally, having embarked the persons whom they had delivered, they retired to a place of safety. It would not take a great number of such warriors to give plenty of trouble to the Hiroquois.

Those captives, seeing themselves entirely deliv-



venus ranger à l'Isle pour se joindre aux Hurons qui deuoient descēdre vers les François. Trente familles auoient deffein de s'arrester auprès de ceux qui enseignent le chemin du Ciel. Il n'y auoit Sauuage qui ne fut chargé de pelteries pour achepter les petits besoins aux magasins du païs. Vn Huron pris [50] depuis quelques années par les Hiroquois, s'estant fait Capitaine de ces voleurs, les a conduit au lieu où nous estions, ce qu'il a fait d'autant plus facilement, qu'il auoit vne tres-grande connoissance de toutes ces contrées. Nos gens qui ne les attendoient pas furent bien estonnez quand ils les virent les armes en la main, ils firent au commencement quelque resistance: mais ayans veu d'abord trois de nos hommes à bas, tuez à coups d'arquebuses, ils prirent la fuitte; l'auarice empecha les Hiroquois de les pourfuiure. Leurs yeux esbloüis par le grand nôbre de castors que nous auions, les fit penser au pillage, ce qui fauua la vie à quantité de monde: pour nous autres qui auions des enfans, nous fumes bien-tost prises. Voilà, disoient-elles, comme s'est passé nostre malheur.

Outre ces dix personnes mises en liberté par ces huit Algonquins, vne Amazone prise avec les autres, s'est brauement sauuée des mains de ceux qui la tenoient captiue. Il y auoit desia dix jours que les Hiroquois la traifnoient avec les autres prisonniers; or quoy qu'elle fut liée par les deux pieds & par les deux mains à quatre [51] pieux fichez en terre, & disposez en croix de S. André; neantmoins elle prit resolution de se sauuer, sentant que les liens de l'un de ses bras ne la pressoit pas trop, elle fit si bien qu'elle mit ce bras en liberté; ce bras libre destache bien-tost les cordes qui captiuoient le reste de son



ered, related how they had been taken. "Many Savages of the upper countries," they said, "had come to station themselves at the Island, in order to join the Hurons who were to go down toward the French. Thirty families had the intention of settling near those who teach the way to Heaven. There was not a Savage who was not laden with peltries, in order to buy his little necessities at the stores of the country. A Huron, taken [50] some years ago by the Hiroquois, having become Captain of these robbers, led them to the place where we were,—which he did the more easily, because he had a thorough knowledge of all those regions. Our people, who were not expecting them, were much astonished when they saw them, arms in hand; they made, at the start, some resistance, but having seen, at the outset, three of our men down, killed by arquebus shots, they took flight. Avarice prevented the Hiroquois from pursuing them, their eyes being dazzled by the great number of beavers that we had, which made them think of pillage. That saved the lives of many people; as for those of us who had children, we were soon taken. It is thus," they said, "that our misfortune came to pass."

Besides these ten persons set at liberty by those eight Algonquins, an Amazon, taken with the others, has bravely escaped from the hands of those who held her captive. For ten days, the Hiroquois had been dragging her with the other prisoners; now, though she was bound by both feet and both hands to four [51] stakes,—fastened in the earth, and arranged like a St. Andrew's cross,—she nevertheless took the resolution to escape. Noticing that the bonds on one of her arms did not press her very

corps, tous les Hiroquois dormoient profondement; la voilà sur ses pieds, elle passe par dessus ces grands corps ensevelis dans le sommeil, étant toute prête de fortir, elle rencontre une hache, elle s'en fait, & poussée de ce ne sçay quelle fureur guerrière, elle en décharge un coup de toutes ses forces sur la tête d'un Hiroquois couché à l'entrée de la cabane; cet homme se débat, d'autres s'esueillent, on allume un flambeau d'escorce, on voit ce misérable plongé dans son sang, on cherche l'auteur de ce meurtre, on trouve la place de cette femme vide, & la hache de cet homme enflantée, chacun sort de la cabane, les jeunes gens courent de part & d'autre: mais cette bonne femme, qui après son coup s'étoit jettée dans une fougère creuse qu'elle avoit auparavant bien remarquée, écoute tout leur tintamarre, non sans peur d'être [52] découverte. Enfin voyant que les coureurs qui la cherchoient s'étoient jetés d'un côté, elle sort de sa tanière & court de l'autre tant qu'elle peut; le jour étant venu, ces Barbares font un grand circuit pour découvrir ses pistes, ils les trouvent, ils la poursuivent deux jours entiers, au bout desquels cette pauvre creature les entendit courant tout à l'entour du lieu où elle étoit, elle crut que c'étoit fait de sa vie; mais de bonne fortune ayant rencontré un étang basty par des castors, elle s'y plonge, ne respirant que de temps en temps & si adroitement qu'elle ne fut point aperçue. Enfin ces coureurs ennuyés s'en retournerent vers leurs gens desespérans de la pouvoir trouver, se voyant libre elle se met en chemin, passe trente-cinq jours dans les bois, sans robe, & sans habits, n'ayant qu'un petit bout d'écorce d'arbre pour se cacher à ses propres yeux. Elle ne

tightly, she managed so well that she set that arm free; this free arm soon detaches the cords which held captive the rest of her body. All the Hiroquois were sleeping profoundly; behold her on her feet. She passes over those great bodies buried in sleep; being all ready to go out, she comes across a hatchet; she seizes it, and, impelled by a strange warlike fury, she deals a blow from it, with all her might, upon the head of a Hiroquois lying at the entrance of the cabin. This man struggles, and others are awakened; they light a torch of bark, and they see that wretched man plunged in his own blood. They seek the author of this murder; they find that woman's place empty, and that man's hatchet covered with blood. Every one leaves the cabin, and the young men run hither and thither: but that good woman, who after her blow had thrown herself into a hollow stump which she had previously well observed, listens to all their hubbub, not without fear of being [52] discovered. Finally, seeing that the runners who sought her had darted to one side, she leaves her den, and runs to the other side as fast as she can. The day having come, those Barbarians make a great circuit in order to discover her tracks; they find these, and pursue her two whole days, at the end of which this poor creature heard them running all around the place where she was. She believed that it was over with her life; but having, by good fortune, encountered a pond formed by beavers, she plunges into it, breathing only from time to time, and so adroitly that she was not perceived. Finally, those runners, being wearied, returned toward their own people, despairing of being able to find her. Seeing herself free, she sets forth on the

trouue point d'autres hosteleries que des grofeliers & quelques petits fruits fauuges, ou quelques racines, elle passoit les riuieres mediocres à la nage, quand il fallut trauerfer le grand fleue, elle rassembla des bois qu'elle attacha & lia [53] fortement avec des ecorces d'un arbre dont les Sauvages se seruent pour faire des liens, se trouuant dans un lieu plus asseuré, elle marchoit sur les riuies du grand fleue, sans sçauoir bonnement où elle alloit: car iamais elle n'auoit approché d'aucune des habitatiōs Frâçoises, ny peut-estre n'auoit-elle iamais veu aucun François, elle sçauoit seulement qu'on les venoit voir par eau, si bien qu'elle n'auoit autre guide que le courant de cette grande riuere: les maringoins, c'est à dire les cousins, les mouches les guêpes, la deuoroient, elle ne s'en pouuoit deffendre à cause de sa nudité; enfin ayant trouué vne meschante hache, elle se bastit un canot d'écorce pour se mettre dans le fil de l'eau, & pour regarder de part & d'autre, si elle ne verroit point de maisons. Je vous laisse à penser en quel foucy elle pouuoit estre, n'ayant aucune connoissance du lieu qu'elle cherchoit, & ne sçachant pas où le grand fleue qui la conduisoit alloit aboutir. Il est si large en plusieurs endroits, il fait de si grandes espaces ou de si grandes estenduës d'eau qu'il est difficile du milieu de son lit de voir vne maison posée dessus ses bords. Enfin ayant [54] trauerfé le lac S. Pierre qui est proche des Trois Riuieres, elle apperçoit un canot de Hurons qui alloient à la pesche, elle se iette aussi-tost dans les bois, ne pouuant reconnoître s'ils estoient amis ou ennemis, adjoustez que sa pudeur la fit cacher, pour ne marcher plus que la nuit. En effet elle se remit en chemin sur les huit

way, and passes thirty-five days in the woods, without a robe and without clothing; having only a little piece of the bark of a tree, with which to hide herself from her own eyes. She finds no other hostelries than currant bushes and some small wild fruits, or some roots. She crossed the smaller rivers by swimming; when it was necessary to cross the great stream, she gathered pieces of wood, which she attached and bound [53] stoutly with the bark of a tree which the Savages use for making cords. Finding herself in a safer place, she walked along the banks of the great stream, without well knowing whither she went, for never had she approached any of the French settlements, nor, perhaps, had she ever seen any Frenchman,—she only knew that people came to see them by water; so that she had no other guide than the current of that great river. The mosquitoes,—that is to say, the gnats,—the flies, and the wasps were devouring her; she could not defend herself from them on account of her nakedness. At last, having found a wretched hatchet, she built her a canoe of bark, in order to reach the current of the water, and to look from side to side, if she might not see some houses. I leave you to think in what anxiety she might be, having no knowledge of the place which she sought, and not knowing where the great stream which guided her was likely to end. It is so broad in several places, it makes so great spaces or expanses of water, that it is difficult, from the middle of its bed, to see a house located on its shores. Finally, having [54] traversed lake St. Pierre, which is near Three Rivers, she perceives a canoe of Hurons, who were going fishing. She straightway rushes into the woods, unable to recognize

heures du foir, à meſme temps qu'elle découurit le fort des François, à meſme temps elle fut reconnuë par quelques Hurons qui tirerēt droit à elle, pour ſçauoir qui elle eſtoit, les voyans venir elle quitte les bords de la riuere, rentre dans le bois, leur criant qu'ils n'approchaſſent point, qu'elle eſtoit toute nuë, & qu'elle s'eſtoit ſauuée des mains de l'ennemy. Vn de ces Hurons luy iette vn capot, & vne eſpece de robe, l'ayant veſtuë elle fort du bois & s'en vient avec eux iuſqu'en la maiſon des François. Nos Peres la font venir, l'interrogent ſur ſon voyage, elle raconte ce que ie viens de dire bien ioyeuſe de ſe voir en liberté, admirant la charité de ceux qu'elle auoit tant cherchez ſans ſçauoir le lieu de leur demeure. Elle arriua aux Trois Riuieres le vingt-fixieſme de Iuillet toute deffaite & toute maigre. O Dieu qu'elles ſouffrances! [55] que l'homme eſt amateur de la vie? Si ces croix eſtoient priſes pour Ieſus-Chriſt, qu'elles feroient pretieueſes? Elle n'auoit garde de les ſouffrir pour ſon Dieu, puis qu'elle n'en auoit iamais eu de connoiſſance, pour ne s'eſtre iamais approchée de ceux qui diſtribuent le pain de vie aux pauvres affamez.

Mais entrons, s'il vous plaiſt, dans des croix bien plus ſaintes, dans des ſouffrances ardemment deſirées, & dans vne mort plus aymable que la vie meſme. Il eſt temps de parler du maſſacre, ou pluſtoſt du martyre du Pere Ifaac Iogues. Nos pauvres Neophytes eſtans conduits au païs de leurs ennemis le demandoient avec amour, comme nous auons deſia remarqué cy-deſſus, ils vouloient tirer de ſes mains & de ſa bouche vn paſſe-port pour entrer au Ciel, où ce bon Pere arriué deuant eux moyennoit aupres de



whether they were friends or enemies; add that modesty made her conceal herself, in order to proceed thereafter only by night. In fact, she resumed her journey toward eight o'clock in the evening: and when she discovered the French fort, she was at the same time recognized by some Hurons, who moved straight toward her, in order to know who she was. Seeing them come, she leaves the shores of the river, and returns to the woods, shouting to them that they should not approach,—that she was entirely naked, and that she had escaped from the hands of the enemy. One of those Hurons throws her a mantle, and a sort of robe; having put this on, she leaves the woods and comes away with them to the house of the French. Our Fathers send for her, and question her about her journey; she relates what I have just told,—very joyful to see herself at liberty, and admiring the charity of those whom she had so earnestly sought without knowing the place of their dwelling. She arrived at Three Rivers on the twenty-sixth of July, greatly exhausted and emaciated. O God, what sufferings! [55] What a lover of life is man! If these crosses were accepted for Jesus Christ, how precious they would be! She had no thought of suffering them for her God, since she had never had knowledge of him, because she had never come near to those who distribute the bread of life to poor famished ones.

But let us enter, if you please, into crosses much holier, into sufferings ardently desired, and into a death more desirable than life itself. It is time to speak of the murder, or rather the martyrdom, of Father Isaac Jogues. Our poor Neophytes, being conducted to the country of their enemies, were asking

fon Dieu la benediction qu'ils ont fait paroître dans l'excez de leurs tourmens. Deuant que de parler de fa derniere souffrance, difons deux petits mots en paſſant des graces qui ont precedé le premier moment de fon eternité. Son humilité & le peu de ſejour qu'il a fait parmy nous en ces contrées plus baſſes, [56] nous rauirons vne partie de fa gloire & de noſtre conſolation, les Peres qui l'ont plus long-temps & plus particulièrement connu au pays des Hurons, font remplis des doux ſentimens de ſes vertus: mais comme ils ne ſont pas informez de ſa mort, ils n'ont point encor découuert le threſor que nous pourrons voir en fon temps. Commençons, s'il vous plaiſt, par ſa premiere entrée au pays de ſes amertumes & de ſes douceurs: de ſes meſpris & de ſa gloire.

for him with love, as we have already remarked herein; they wished to draw from his hands and his lips a passport for entering Heaven, where this good Father, having arrived before them, was procuring near his God the blessing which they have made manifest in the excess of their torments. Before speaking of his last sufferings, let us say a few brief words, in passing, of the graces which preceded the first moment of his eternity. His humility, and the brief sojourn that he made among us in these lower countries, [56] will rob us of a part of his glory and of our consolation; the Fathers who knew him longer and more intimately in the country of the Hurons, are filled with tender appreciation of his virtues; but, as they are not informed of his death, they have not yet discovered the treasure that we shall be able to see in due time. Let us begin, if you please, with his first entrance into the country of his bitter experiences and his delights, of his humiliations and his glory.



## BIBLIOGRAPHICAL DATA: VOL. XXX

### LX

For particulars of this document, see Vol. XXIX.

### LXI

This is a letter written in Latin by Charles Garnier to the father general, dated at Ste. Marie of the Hurons, May 3, 1647. The original MS. rests in the archives of the Society, where Father Martin made a copy of it, presumably in 1858. Martin's French translation of his Latin apograph was published six years later in Carayon's *Première Mission*, pp. 226-228. In the present publication we follow the apograph itself, now in the archives of St. Mary's College, Montreal, and our English translation is made therefrom.

### LXII

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

### LXIII

Our text of the *Relation* of 1647 (Paris, 1648) is printed from a copy of the original edition in the possession of The Burrows Brothers Company, Cleveland. It is addressed by the superior, Jerome Lalemant, to the provincial, Estienne Charlet; and his prefatory letter on p. 5 is dated "De Quebec ce 20. d'Octobre [1]647." The "Priilege" was "Donné

à Paris le 27. Iànuier 1648," and the "Permiſſion" was "Fait à Paris ce 8. Fevrier 1648." This annual is generally designated as "H. 87" because described in Harrisſe's *Notes*, no. 87.

*Collation:* Title, with verso blank, 1 leaf; "Table des Chapitres," pp. (3); "Priuilege," p. (1); "Permiſſion," with verso blank, 1 leaf; Lalemant's prefatory epistle, pp. 1-5; text, pp. 6-276.

All copies examined have pp. 210, 211, 214, 215, 218, 219, 222, and 223 miſpaged as 212, 213, 216, 217, 220, 221, 224, and 225, reſpectively. In one copy in Lenox Library—the Lamoignon—p. 166 is miſpaged 66; and the Harvard College copy has p. 274 miſnumbered 244, although in the Burrows copy and in both Lenox copies the pagination is correct in this particular caſe. In all copies examined, the caption of Chapitre x. is miſnumbered ix.

The two Lenox copies are alike, textually, in every particular; and a careful comparison reveals alſo an exact typographical agreement. But the Lamoignon copy in Lenox, unlike any other copy known to us, has the following repetition of "DE" in the title-page, on account of which it was, undoubtedly, canceled as ſoon as diſcovered by the printer. The eighth and ninth lines read as follows: "SVR LE GRAND FLEVVE DE | DE S. LAVRENS EN L'ANNEE 1647." In the Burrows copy, as well as in the correſponding Lenox copy, the "1" has dropped out of the form in the date at the bottom of p. 5. The Lenox Lamoignon copy, which is undoubtedly the earlier impreſſion, has the date in full "1647." On p. 166, the laſt line in both of the Lenox copies is given thus: "c'eſt pourquoy il luy dit, mon cher amy le"—which has been improved



in the Burrows copy, to: "c'est pourquoy il luy dit mon cher amy. Le." On p. 198, in the Burrows and the Lamoignon copies, the figure 1 of the paging has slipped, thus driving out the first letter of "comme," in the first line; in the other Lenox copy this break in the form has been repaired. In all copies, misprints are numerous, indicating careless proofreading.

Copies of this *Relation* may be found in the following libraries: Lenox (two variations), Harvard, New York State Library, Laval University (Quebec), Library of Parliament (Ottawa), Brown (private), Ayer (private), Bibliothèque Nationale (Paris), and British Museum. Copies have been sold or priced as follows: O'Callaghan (1882), no. 1225, sold for \$28, and had cost him \$15; Harrassowitz (1882), priced at 160 marks; Barlow (1890), nos. 1293 and 1294, sold for \$30 and \$27, respectively; Dufossé (1891-1896), priced, variously, at 125, 150, and 200 francs.



## NOTES TO VOL. XXX

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 23).—One of these *confréries*—the Mitä'wit, or "Grand Medicine Society," of the Menomonee tribe—is described at length by Hoffman, *U. S. Bur. Ethnol. Rep.*, 1892-93, pp. 66-138.

2 (p. 63).—Regarding the turtle in Indian mythology, see vol. xii., *note* 5.

3 (p. 69).—Bressani had arrived in Canada four years previously, but had been captured by the Iroquois on his way to Huronia, in 1644 (vol. xxiii., *note* 10).

4 (p. 85).—Concerning the Andastes tribe, see vol. viii., p. 301.

5 (p. 95).—*Laurette*: Lorette (vol. xviii., *note* 4).

6 (p. 113).—For information regarding these tribes, see vol. xv., *note* 7; vol. xviii., *note* 16.

7 (p. 139).—See description of Isle Percée, in vol. ix., *note* 34.

8 (p. 143).—This chapter is evidently copied from the annual report of the Gaspesian mission sent to the Quebec superior; and, from personal allusions made in the last sentence and elsewhere, must have been written by Father Jacques de la Place.

9 (p. 147).—This refers to Caraffa's election as general of the Jesuit order, which event occurred Nov. 21, 1645. Vincent Caraffa, then aged sixty years, was son of the duke of Andria. His death took place June 8, 1649.

10 (p. 153).—Amable Bonnefons was born at Riom, and at the age of eighteen became a Jesuit novice (1618). He was employed in Christian instruction, and composed numerous devotional works, which, in their day, were much read. He resided a long time in the Maison Professe at Paris, and died there Mar. 19, 1653.—Sommer-vogel's *Bibliothèque de la Compagnie de Jésus* (Brussels, 1890-).

11 (p. 153).—Bernardin de Montereul (Montreuil), born at Paris, May 20, 1596, became a Jesuit at the age of twenty-eight. His work was that of a teacher and minister, and he also wrote several books, the most popular (and doubtless the one mentioned in our text)

being *La Vie du Sauvèur du monde* (Paris, 1637). He died at Paris, Jan. 15, 1646.

12 (p. 157).—Jean Mignot, commonly known as Châtillon, was born in Normandy, in 1628; he married, in 1648, six months after her husband's death, Louise Cloutier, widow of François Marguerie, and by her had thirteen children. The date of his death is not recorded, but must be earlier than 1684.

13 (p. 159).—This marriage was that of Julien Petau and Marie Peltier; the difficulty mentioned by Lalemant concerned the woman's previous marriage in France, and is explained by Vimont in the register of Notre Dame church (quoted by Tanguay, *Dict. Général.*, p. 477, *note*).

14 (p. 159).—"The little Marsolet" was Marie, eldest daughter of Nicolas Marsolet (vol. v., *note* 35); at the age of fourteen (1652), she married Mathieu d'Amours, who belonged to a noble and influential family in Paris, and by him had fifteen children, from whom are descended many Canadian families.

15 (p. 165).—*Kontrande, en*: the Huron name for Cap de la Victoire (vol. xxix., *note* 1), or Massacre; written by Sagard *Anthrandéen* (Canada, Tross ed., p. 696).

16 (p. 171).—Jean Amyot arrived in Canada about 1635; he spent several years as an *engagé* of the Jesuit mission in Huronia, and was interpreter at Three Rivers from 1645 until his death in 1648.

17 (p. 181).—Étienne de Lessart, born in 1623, came from Sens, in the province of Champagne, to Canada in 1646. In April, 1652, he married Marguerite Sevestre, by whom he had twelve children. He died in April, 1703.

18 (p. 181).—This was probably Jean Joliet (Jolliet), a wheelwright in the employ of the Company; born in 1574, married at Quebec in 1639, died in 1651. One of his sons was the noted explorer, Louis Joliet.

19 (p. 181).—D'Aulnay was, at this time, governor of Acadia; he had driven La Tour from that province in 1645 (vol. xxviii., *note* 30), and, after concluding a peace with the English colony at Boston, Mass., he obtained from the French government (February, 1647) letters patent which gave him almost unlimited power in Acadia. In May, 1650, he was accidentally drowned near Port Royal. He had governed his province with vigor and ability, and had done much toward improving its condition and developing its resources. Opinions of his personal character are conflicting: Denys regards him as a tyrant, and Garneau as a mere fur trader; while Moreau (*Acadie Française*) praises him as a most exemplary, enlightened,

and virtuous ruler. D'Aulnay is in the text surnamed Rasilly, probably because he had obtained possession of the Razilly estates in Acadia (vol. viii., *note* 2).

Moreau cites (*ut supra*, p. 248) a memoir written in 1643 by D'Aulnay, giving an account of what he had then accomplished in Acadia.

20 (p. 183).—Pierre Bailloquet came from France to Canada in 1647, and remained there at least eighteen years, ministering sometimes to the French on the St. Lawrence, sometimes to the Indians of Tadoussac and Gaspé. The last mention of him in the *Journ. des Jésuites* records that in November, 1665, he was stricken by illness, apparently at Cap de la Magdeleine.

The brother Nicolas Faulconnier remained in Canada until September, 1658, when he returned to France.

21 (p. 183).—The fort of Richelieu, built by Montmagny at the mouth of Richelieu River, was abandoned late in 1645, and (probably in the spring of 1646) was burned by the Iroquois.

22 (p. 185).—Regarding the Capuchins, see vol. ii., *note* 41. The Acadian missions were committed to the care of this order, by Richelieu, in 1633; and in 1640 he endowed a school for the Indian children under the Capuchins' instruction. These missions were also aided by D'Aulnay (*note* 19, *ante*). Although the Capuchins requested, as mentioned in our text, that Druillettes be not sent back to the Abenakis, they apparently found, soon afterward, that they alone could not properly care for so large a flock; for but a year later, they asked the Jesuits to resume their mission to this tribe. The last of the Capuchin missionaries in Acadia, Bernardin de Crespy, was carried away by an English invading expedition in 1655.—See Shea's *Catholic Church in Colonial Days* (N. Y., 1886), pp. 236–243.

23 (p. 189).—Bic Island is situated near the southern shore of the St. Lawrence, and is about three miles long by three-quarters of a mile in width. It is also known as Islet au Massacre, on account of a massacre thereon of some 200 Micmac Indians by Iroquois. The story of this event was related to Cartier at Stadacona (Quebec), on his second voyage to Canada; this legend is related by J. C. Taché in *Soirées Canadiennes*, vol. i. (Quebec, 1861), pp. 27–96. Opposite the island is the village of Bic, in Rimouski County; it is the landing-place for the pilots of ocean-bound steamers, and marks the limit of the river navigation.

24 (p. 189).—Concerning this circuitous postal route, see vol. ix., *note* 20.

25 (p. 191).—This change in the government of Canada was

established by a royal decree, dated Mar. 27, 1647, which is characterized by Ferland (*cours d'Histoire*, p. 356) as "a sort of constitutional charter, guaranteeing certain liberties to the habitants of Canada." For references thereon, see vol. viii., *note* 57. The council referred to by Lalemant was to be composed of three persons,—the governor of the country, the superior of the Jesuit residence at Quebec, and the governor of Montreal.

26 (p. 191).—Adrien Grelon was born at Périgueux, France, in 1617; he became a Jesuit novice at Bordeaux, Nov. 5, 1635; and, in 1647, he was sent to the Canadian mission. He remained upon the St. Lawrence one year, and went to the Huron country in July, 1648. Here he ministered, with Garreau, to the little Indian church at the village of St. Mathias, among the Tobacco tribe, and remained at his post, notwithstanding the ruin of the Huron mission, until the summer of 1650; he then descended to Quebec, and was among those sent back to France that autumn on account of the great burden of expense laid upon the Jesuits at that time by the necessity of caring for the Huron fugitives. Grelon died in France in 1697.

The brother Florent Bonnemer was in Canada in September, 1659; but it is uncertain whether he remained there longer.

27 (p. 193).—This was the estate granted to Jacques le Neuf de la Poterie (vol. viii., *note* 58),—the seignior, afterward the baron, of Portneuf.

28 (p. 193).—Jacques Bonin was born at Ploermel, France, Sept. 1, 1617, and, at the age of sixteen, entered the Jesuit novitiate, at Paris. His studies were pursued at La Flèche and Clermont; and his prescribed term as instructor was spent at Quimper and Rennes. Coming to Canada in 1647, he was sent in the following year to the Huron mission, and was probably stationed at Ste. Marie. He was, like Grelon, sent back to France in the autumn of 1650.

29 (p. 253).—*Anastohé*: the Andastes (vol. viii., p. 301).

30 (p. 263).—For methods of making fire, see vol. xxii., *note* 12.





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